Vindiciæ Literarum,

THE SCHOOLS Guarded:

OR, The Excellency and Vsefulneſſe of Humane Learning in Subordination to Divinity, and preparation to the Miniſtry;

AS ALSO,

RULES for the expounding of the Holy SCRIPTURES:

With a Synopſis of the moſt materiall Tropes and Figures contained in the Sacred *SCRIPTURES.*

Whereunto is added,

An Examination of *John Webſters* deluſive Examen of Academics.

By *Thomas Hall*, B.D. Paſtor of *Kings-Norton* in *Worceſter* ſhire.

In the end is annexed an elaborate Defence of Logick by a learned Pen.

LONDON,
Printed by *W.H.* for *Nathanael Webb*, & *William Grantham*, at the *Beare* in *Pauls* Church-yard, near the little North-door. 1655.

[illegible]

THE SCHOOL'S Guarded:

OR, THE

Exceptions and Vesulments

of [illegible]

[illegible] and

[illegible]

AS ALSO,

the expounding of the

[illegible] CRIPTURES:

With a [illegible] of the most materiall

[illegible] and Figures contained in

[illegible] RES.

[illegible]

An Examination of [illegible]

[illegible]

By [illegible] B.D. [illegible] of [illegible]

[illegible]

In the [illegible] annexed an elaborate De-

[illegible]

LONDON:

Printed by [illegible] for [illegible] Sevillian

[illegible] at the [illegible] Church.

[illegible]

[illegible]

Reverendis Evangelii Ministris, tam Doctrinâ & Industriâ, quàm Pietate & Zelo, conspicuis, Dno *Martino Topham*, D. *Petro Watkinson*, D. *Tho. Shelmerdine*, D. *Rob. Porter*, D. *Joh. Oldfeild*, D. *Everardo Poole*, cæterisq; Presbyterii *Wirksworthiensis* in comitatu *Derbiensi* Symmistis charissimis: Omnia quæ ad εὐζωίαν, & εὐαρχίαν pertinent.

Fratres dilectissimi, mihiq; multis nominibus plurimùm observandi!

PEracto *Pulpiterum & Baptisteriorum tutamine, ad Scholarum Vindicias progredior. Quibus verò hanc Literarũ tutelam prius consecravem, quàm vobis (viri verò venerandi) qui ad auxilium Jehova contra potentes & pravalentes Chananæos advenistis? necnon in decumana illa tempestate penè Reip. Apostasiâ inconcussi hactenus permansistis: imò Duces & Operarios quamplurimos sanos, sanctos,*

ctos, Probatos & Cordatos, in hac ἀταξίας tempestate, Ostio Ordinationis, non Ostio Cæsareo, aut Portâ aureâ confusionis, in ꝓcessum Domini emisistis; Et quod majoris est gloriæ, Salarium vobis à Magistratu (Ordinationis ergò) concessum, ad alendum & fovendum adolescentulos Academicos gratis & unanimitèr devovistis, dedicâstis. Dignissimum sanè æmulatione exemplar. Indignum verò, ingenuè confiteor, vestro Patrocinio munusculum hoc levidense; spero tamen Amoris & Honoris culpam mihi facilè indulgebitis: malim enim me parùm prudentem quàm parum officiosum; immorigerum quàm ingratum videri. Ferunt Artaxerxem cum Plebeius aquam palmâ è fluvio sublatam exhibuisset, humanitèr admisisse; pluris dantis animum, quàm doni pretium æstimantem: imò vel duo minuta areola in Gazophylacium animo prompto immissa Regi Regum fuere accepta.*

* i.e. commendatione Regũ.

Sic capitur minimo Thuris honore Deus.

Opus itáq; hoc tripartitum vobis sese offert, non ut tot tantásq; βιβλιοθήκας ἔμψυχας erudirem, absit meo, procul absit animo talis & tanta Arrogantia. Qui

Me-

Mecum habito, & nôrim, quàm sit mihi curta supellex.

Tyronibus parantur hæ Vindiciæ, non Veteranis; Neophytis, non Presbyteris; Sed ad vos hæc veniunt ut Amoris. Gratitudinis & observantiæ meæ μνημόσυνον, propter Gratiam & benevolentiam illam, tam mihi, quàm filiis meis nuperrimè exhibitam, &c.

Hîc obiter inscitiam & impudentiam inscii istius Cerdonis How, *mundo patefactam invenietis: Scientia nullum habet inimicum præter ignorantem. Festinante verò calamo prorepit* Webster, *errorum sterquilinium, Familistarum coryphæus, Complanatorum antesignanus, cùm partu suo Elephantino: hic aranearum texit telas quæ musculas nonnullas teneant, Volatilia verò robustiora facilè perrumpunt. Coaxat hic, imò plenis vociferatur buccis non solùm contra literatos, sed & literas; & tanquam* Hercules *furens, non Minorũ Gentium Diis sed &* Aristoteli, Galeno, *& omnibus Academiis bellum publicè indixit, & convitiorum plaustris oneravit. Hic tanquam alter* Alexander, *bellum cùm captivis & fœminis gerere non potest, armati sint oportet quos hic prosequitur. Clamore tamen suo tanquam so-*

rat suam prodit ignorantiam, stultitiam suam: nam cum somnia sua nec rectè ratione, nec Aristoteleis Principiis tueri posset; ad vesco quam Pyrotechniam, Magiam, & Astrologiam confugit. Dignum patella operculum! Hic inani ventositate jactatus, ampullis & sesquipedalibus verbis, technas occultas suas, & profert Paradoxa omnibus Stoicorum Paradoxis, παραδοξότερα: Nonnulli enim Hæretici (ut rectè notavit Theologorum facilè Princeps Calvinus) *similes sunt latronibus illis, quos vocant Ægyptios, qui incognitis vocibus & insolenti sermone suam tegunt improbitatem. In fruticoso gaudet aucceps, Piscator in turbido, Fur in tenebris. Utinam tandem Reip. Gubernatores, tales Hæresium satores, Satanæ legatos, & populi seductores, vel virgis punirent, vel (si insanabiles) è medio tollerent, ne latiùs serpat à paucis in universos malum; malum enim quò communius, eò pejus.*

Textor hic res manifestissimas in dubiũ vocat, itaque non tam rationibus eget quam plagis.

Ad summam, aliquot hîc reperietis Regulas Theologicas, quæ sacras explicant Scripturas, inter omnia Dei dona verbo suo nihil præstantius, nihil utilius: hoc enim pedibus lucerna, viæ regula, clavis cœli, speculum sacrum, animæ pabulum,

bulum, mentis deniq; medicina. Hoc est Lydius ille lapis, quo adulterinum à puro puto dignoscitur auro; hoc est Malleus ille quo heterodoxas hominum opiniones nullo negotio conteruntur. Hoc in adversis solamen, in secundis moderamen, Pietatis altor, adolescentiæ Doctor, ætatis deniq; ingravescentis Ductor. Hoc est Lex illa pura, perfecta, vera, recta, perpetua, sincera, oculos illuminans, cor lætificans, convertens animum: Hoc melle dulcius, auro pretiosius, ut testatur Psalmista (Psal. 19. 7. ad 12.) Optimè itaq; de Ecclesia meruerunt Scriptores illi, qui in hoc interpretando, illustrando, enodando operam & oleum consumpsere suum. Ad me quod attinet, si opusculum hoc vobis arriserit, spondeo propediem (favente Deo) Apologiam pro Ministerio Ecclesiastico, in qua ejus Dignitas, Necessitas, Efficacia & Utilitas, contra omnes Dei & Ministerii ejus hostes planè & plenè ostendetur. Interim hæc omnia (viri ornatissimi) vestro subjicio judicio, acriori quàm ut cæcutiee, sinceriori quàm ut adulari velit aut possit. Σφάλματα leviuscula candorem petunt vestrum; graviora, limam & censuram. Deus Opt. Max. Synodum vestrã servet incolumem, tam ab Epidemicis

hujus

hujus ultimi & pessimi temporis Hæresibus; quàm à malis illis moribus qui totum terrarum orbem pervaserunt. Ille vobis fortitudinem largiatur athleticam, ut domum Domini pro virili tueamini; ut lucos & altaria tam Romani, quàm Anabaptistici Baalis funditùs aboleatis. Tubarum vestrarum clangor muros Babylonicos penitùs evertat, sit arcus vester ut arcus Jonathæ qui à sanguine interfectorum & adipe fortium nunquam rediit vacuus. Hæc ut confestim fiant, Deus vos Spiritu suo sancto regat ac roboret, Gubernatores tuos ipse gubernet laboribus vestris affatim benedicat, in filiorũ tuorum cordibus inscribat ille vanitatis & voluptatis Mundanæ odium; necnon veritatis & pietatis accendat amorem: Gratiâ suâ vos omnes beet in hac vita, & æternâ felicitate in futurâ. Ita precatur

E Musæo meo *Norton Regis in agro Wigorn.* Sept. 21. 1674.	Sympresbyter vester devotus, & Collega devinctus,

Thomas Hall.

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OR,

The excellency and usefulnesse of Arts, Sciences, Languages, History, and all sorts of humane Learning, in subordination to Divinity, & Preparation for the Mynistry, by ten Arguments evinced, ten cavils raised against it by Familists, Anabaptists, Antinomians, Lutherans, Libertines, &c. are refelled and answered, and many cautions to prevent all mistakes are added.

By THOMAS HALL, B. D. and Pastour of *KINGS-NORTON.*

Iohn 5. 39. *Search the Scriptures.*

Quærite legendo, & invenietis meditando, pulsate orando, & aperietur vobis contemplando. Augustin.

Non est Syllaba neq; apiculus in Scriptura in cujus profundis non lateat grandis quispiam thesaurus. Chrysostome.

Crede, Stude, vive, Pinge Æternitati. à Lap.

With an addition of about one hundred Rules for the expounding of the Scriptures; and a synopsis of all the most materiall Tropes and Figures contained therein.

LONDON,
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Sect. 29. Search the Scriptures.

Quærite legendo, & invenietis meditando, pulsate orando, & aperietur operiendo. Augustin.

Nec est [illegible] Scriptura [illegible] non [illegible] Chrysostome.

[illegible] Sigil. [illegible] Pinge [illegible] à Lap.

With an addition of about one hundred Rules for the expounding of the Scriptures, and a synopsis of all the most materiall Tropes and Figures contained therein.

LONDON.

Printed by [illegible] and [illegible] Grantham [illegible] the Bear in St Paul's Church [illegible] Noble [illegible]

To the Candid and Courteous Reader.

OBserving that dangerous Tenent of the Anabaptists to spread like a Gangrene, over most parts of the land, viz. That Arts, Sciences, Languages, &c. are Idols, Antichristian, the smoak of the bottomlesse Pit, filth, froth, dung, needlesse and useleſſe for the right understanding of the Scripture: the spirit alone (say they)

Samuel How, the preaching Cobler, or the cobling preacher, is full of such ratchings, viz. that the seven liberal Sciences are but profane, vaine bablings. How's sufficiency of the spirits teaching.

they) is ſufficient without theſe humane helpes, and therefore the Taylor-King of Leyden, burnt all books ſave the Bible. I ſhall therefore take ſome pains to diſcover the vanity of this erroneous Tenent, that I may prevent (if poſsible) the ſad conſequences of it; to this end I ſhall ſhew, 1. What we grant them, & how far we go. 2. Where we part.

Some ignorant people would have all men as ignorant as themſelves, that ſo their owne ignorance might not be diſcovered. Like thoſe whom St *Jerom* taxeth, who accounted ruſticity and lack of learning, to be ſanctity: *Craſſam illi ruſticitatem ſolum pro ſanctitate habent.* Hieron. Epiſt. 84. & 102. ad Marcellum.

1. *We willingly grant that* the aſsiſtance and direction of Gods holy ſpirit, is abſolutely neceſſary for the ſound and ſa-

To the underſtanding of the *formale externum*, or letter of Scripture, Arts and Tongues are neceſſary, as the aſsiſtance of the holy Ghoſt is to the *formale internum*, or genuine ſence of it. *Waterhouſe* Apol. page 7.

ving

ving understanding of the Scripture. 'Tis it that must inlighten, enliven, sanctify, and fit us for the work, for without him we can do nothing, Iohn 15.5.

2. *As we acknowledge that this guift comes from the spirit of God, so we likewise acknowledge, that he bestows it now in the use of meanes; by Prayer, Reading, Study, skill in Arts, Sciences, Languages, &c. True, in the Apostolicall times, God poured out an extraordinary measure of his spirit on many, who had Learning and Languages by immediate infusion, wee now by acquisition; they had it Given, we Gotten; they by Revelation and Inspiration, we now*

by Industry and Study: and yet even then we read that Paul had his Books and Parchments, 2 Tim. 4. 13, 15. which some conceive to be Note books of his own making; and in the person of Timothy he commands all Ministers to give attendance to Reading, Meditation, &c. and to give up themselves wholly to them, ἐν τούτοις ἴσθι, be in them. (1) Be intent and industrious in studying, sis totus in illis 1. He must read, and then exhort, that like a good scribe he may bring out of his treasury, things both new and old. 2. Hee must meditate on these things, and so digest them, turning them in succum & sanguinem, that so

Libros vocat vetustiores ab aliis scriptos; membranas recentiores à se conscriptas. à Lap. Apparet Apostolum jam morti vicinum non tamen à lectione destitisse; hinc refellitur fanaticorum furor, qui libris contemptis damnatoque omni lectione solos suos ἐνθουσιασμοὺς jactant. Calvin Noverat Timothy diligentiam, & tamen illi commendat assiduam lectionem. Idem.

so he may be able to speak non ex ore, sed è pectore, *experimentally, powerfully. God hath ordained meanes for the attaining of every thing, and he that contemns the meanes, contemns the blessing; 'tis Gods blessing on the diligent hand, which as in all other things, so in this, doth make men rich; as* nemo casu fit bonus, *so* nemo casu fit doctus, virtus discenda est, *saith* Seneca: *We must therefore, so Read, Study, Search, &c. as if we were to doe all our selves, and yet when we have done all, so rest upon God for aid, as if we had done nothing. Truth like Treasure, lies deep and hidden, and cannot*

Divina summa indigent diligentia, thesaurus non in superficie, sed profundo reconditur. Chrysost.

be

be found without ſearch, and ſtudy; we muſt therefore ſerve providence in the uſe of meanes, elſe we tempt God, Pro. 2.3,4,5. *If thou crieſt after knowledge, there is Prayer, and ſeekeſt her as ſilver, there is indeavour in the diligent uſe of meanes; then ſhalt thou underſtand the feare of the Lord, there is ſucceſſe; and therefore it was a good Prayer of Sir* Thomas Moor, Domine Deus fac me in iis conſequẽdis operam collocare pro quibus obtinendis ſoleo ad te orare. 3. *Wee grant that the abuſe of Philoſophy, when it is preferred before Divinity, or puffs men up with pride,*

Admotâ manu invocanda eſt Minerva. We come now to underſtand Scripture by ordinary meanes of ſtudy, learning, prayer, &c. not by extraordinary revelation. See Doctor *Hammond* in his Preface to his Annotat. on the New Teſt.

or is used to adulterate and corrupt the truth and simplicity of the Gospell, that then it is odious and abominable. But this is not our question, whether the abuse of Philosophy be unlawfull, this is granted on all hands: But the question between us and the Anabaptists, is, whether the right and sober use of Philosophy, and other humane Learning be requisite for a Divine. This we affirm, the Anabaptists, &c. deny. I shall therefore set down this Antithesis to their Thesis, and will confirme it by Arguments, viz. *That the knowledge of Arts, Sciences, History,*

See the necessity and excellency of humane learning Dr *Reynolds* Preface to the Passions.

story, Languages, &c. are very useful and needfull qualifications for a Minister of the Gospell.

CHAP.

CHAPTER I.

I Come now to the Arguments, for the cleerer convincing of our judgements, in the truth of this point. The first is drawne from the necessity of humane Learning: Thus,

That which is necessary for a Divine, may not be contemned, [whether the necessity be absolute, or onely of expediency.]

But humane Learning is necessary for a Divine, *Ergo*, It may not be contemned.

The Major no sober man will deny: The Minor I will prove by its parts. 1. The Languages, Latine, Greek and Hebrew, are some part of humane

Etsi sine illâ quidam non inutiles Ecclesiis fuerunt, cum tamen lingua illa totius Christianismi quasi quoddam commune sit vinculum, & omnes penè ingeniorum fœtus in hac lingua sint editi, mutilam oportet esse cognitionem quæ sine hujus linguæ notitiâ habetur. Walæus

manae learning, and these are necessarie for a Divine 1. For Latine, many learned Commentaries are written in that language, which a man cannot enjoy without some knowledge of this Tongue; besides, many English words of much use in Divinity, are borrowed of the Latine, which no man can well understand without some insight in this Language.

2. The Greek tongue is necessary, because the New Testament was written in it; besides, many Latine words are derived from it, which we cannot fully understand without some knowledge here: also many termes of Art (in Grammer, Rhetorick, Logick, Physicks, Metaphysicks, &c.) are borrowed from hence. What grosse errors did many of the Antients run into, and what lame interpretations, doe they oft make, for want of insight in the Originall Languages; yea we had never enjoyed the translation of the Bible, if some men had not attained this part of humane Learning, the Bible would have been as a sealed book; for how could men, women, and children be able to read the Scripture, had there

not

not been learned men, who by great paines and ſtudy obtained the knowledge of the Originals?

3. Some inſight in the Hebrew is neceſſary, becauſe it is that ſacred Language in which the Old Teſtament was written, beſides it hath a certaine Idiome, and peculiar form of ſpeaking, which cannot well be expreſſed in a tranſlation, without ſome loſſe; all Authors being beſt and pureſt in that Language, in which themſelves writ. 2. The emphaſis and force of the word is more clearly ſeen in the Originall Text, then in a tranſlation. 3. There are great differences amongſt Interpreters, which cannot well be reconciled without ſome inſight in the originals. Thus, in points of controverſie, when one ſaies it is thus, and another thus, we muſt then of neceſſity have recourſe to the fountains. 1. Becauſe they are immediately ſent from God to us by the Prophets and Apoſtles. 2. The Apoſtles themſelves did ſometimes correct the tranſlation of the 70 e.g. the 70 ſay I have called my ſonnes; but *Mat.* 2. 15. ſaith, I have called my ſon out of *Egypt*. 3. He that underſtands the

Habet omnis lingua ſua propria locutionum genera, quæ cum in aliam linguam transferuntur, videntur abſurda. Hyperius *l.* 2. *obſ.* 6. *p.* 117.

Propter interpretum diverſitates cognitio Hebræa & Græca linguæ eſt neceſſaria. Auguſtin.

Cognitio fontium neceſſaria eſt. 1. *quando ἔμφασιν explicare volumus.* 2. *ut plures ſenſus inveniamus.* 3. *ut idiomata, phraſes, & proverbia linguæ ſanctæ cognoſcamus.* 4. *ut*

[illegible] corrigamus. 5. ut quædam loca meliùs intelligamus. 6. ut Latini [illegible] ambiguitatem vitemus. Mel. Can. [illegible] 15.

the Originall, seeth with his owne eyes, when he that peruseth translations, sees with the eyes of others. *Scitè & sanè clariss. ille Whitaker. de Scripturâ controvers. 1. Qu. 2. cap. 9. mihi p. 210. Ad ἐνέργειαν & proprietatem vocabulorum intelligendam, quæ sanè admodum latè patet, fontes sunt utiles; nam in fontibus omnia sunt ἐμφατικώτεραι quàm in quarumvis translationum rivulis, &c. cui suffagratur Epigrammatista.*

Multum crede mihi, refert, à fonte bibatur.

Quæ fluit, an pigro quæ stupet unda lacu. Mart. v. plura apud Hyperium de ratione stud. Theolog. l. 1. c. 9. & Bowles Pastor Evangel. l. 1. c. 11. p. 71.

Physica Davidis est contracta in unum veluti systema. Psal. [illegible] Alsted. *Philosophia est [illegible] Dominicæ [illegible].* Clem. Alex. *lib. Jobi omni doctrinæ genere referens (i) Poeticæ, Dialecticæ, Rhetoricæ, Physicæ, Astronomiæ.* Rivet.

2. The necessity of Arts and Sciences, will appear if we look into the body of the Scripture. 1. There are physicks in *Genesis, Job, Ecclesiastes*; how oft doe we read in Scripture, of the Sunne, Moon, Stars, Fire, Haile, Snow, Winds, Thunder, Lightnings; and also of Fowles, Fishes, Beasts, Plants, Trees, Seas, Fountaines, Minerals; besides, many diseases, as the Leprosie, Palsie, Feaver, Pestilence, &c. Without some in-

insight in naturall Philosophy, we cannot so exactly know the nature of all that; yea we shall find Ethicks in the Proverbs, and Oeconomicks in *Pauls* Epistles; Politicks in *Sam. Kin.* Geometry in the building of *Solomons* Temple, and Astronomie in *Job*, &c. with Metaphysicks of God, Angels, Truth, Good, &c. *Adrem & oppositis clariss.* Ravanel. *Ea est scripturarum amplitudo, ut res Metaphysicæ, Physicæ, Astronomicæ, Geographicæ, Musicæ, Ethicæ, Oeconomicæ, Politicæ, imo ipsa Mechanicæ, & quæ ad Rhetoricam spectant passim continentur. Cui astipulatur doctiss. à Lap S. Scriptura habet objectum omne scibile, disciplinas omnes, & quicquid sciri potest suo sinu complectitur, ideóq; universitas quædam est scientiarum, scientias omnes vel formaliter, vel eminenter continens. v plura* Alsted *Præcog. lib.* 2. *cap.* 104. *&* 206. Hyperium *l.* 1. *c.* 45. *&c.* L. Verulam Advancement of Learning, p. 44. to 48. *nec non clariss. Schiblerus in proœmio ad Metaphys. c.* 2. *clarissimè evincit, Philosophiam utilem esse ad Theologiam; ac itidem Doctiss.* Paræus *triplicem fatetur esse Physicæ usum.* 1. *ad explicandos terminos Theologicos communes de rebus*

Metaphysicã ad Theologos jam adultiores remitto, quia citra firmos atq; in Theologia exercitatos sensus errorum fœcunda est nutrix. Walæus Orat. 1. p. 304.

naturalibus. 2. ad illustrandum rerum naturalium cognitionem. 3. ad adjuvandam cognitionem Dei, quem ejus invisibilia ex visibilibus perspiciuntur. Rom. 1.19,20. Paræus *in Colos.* 2.8. *ubi plura.*

2. Grammer is requisite to explain the words, termes, and phrases of Scripture. 3. The Scripture also is ful of Rhetorick, many Tropes and Figures are there, what abundance of Metonymies, Ironies, Hyperboles, Hypallages? See *Illyricus Clavis Script.* and *Westhemerus.* The Scripture is full of learning and * eloquence, all the eloquence of *Cicero*, and flowers of *Demosthenes*, with the rest of those learned Heathen, is but as chaffe to wheat, and drosse to refined gold: for the Pen-men of Scripture, were not simply men, but men inspired with the Holy Ghost.

Troporum cognitio scripturarum ambiguitatibus dissolvendis est necessaria. Aug. *de Doct. Christ. lib. 3. cap. 28.*

* *Vide* Rivet. *Isagog. ad script. cap. 28.*

See more fully Perkins *on Heb. 11. 12. page 93. 94.*

4. Logick is necessary for analysing, defining, dividing, and more orderly resolution of a Text; also for Argumentation and defence of the truth against an adversary. The Apostle would have a Minister ὀρθοτομεῖν, 2 *Tim.* 2. 15. to divide the word aright. Now, without

some

some skill in Arts, he'll rather teare it with his teeth, and pull it asunder with his nailes, then rightly divide it; and although it be the spirit of God that helpeth us to the sence of Scripture, in a spirituall saving way, for we are not able by our will to believe it, to apply it, to conform to it; yet as it is a Text consisting of words, and a coherence to make up the sence; so the instrumentall way to discover that, is by the help of Arts, and therefore those that are unlearned, are said to * wrest the Scriptures, 2 *Pet.* 3. 16. to mangle and torture them to their own destruction; as a * reverend Divine hath well observed, neither is Logick a prophane thing, (as some prophane ones imagine) for the Scripture it selfe useth many Logicall Arguments, from the cause, the effect, the consequent, from mercies, judgements, and from the Old Testament, its written, &c. e. g. God is a spirit, *Ergò* he will be worshipped in spirit. So, he that commits sin is the servant of sin, but yee commit sinne, *Ergò*. A good Shepherd laies down his life for his sheep: but I (saith Christ) am that good shepherd, *Ergo*, See a clear syllo-

See more fully *Perkinsius Heb.* 11. 1. p. 93. 94.

* στρεβλοῦσι, *put them on the rack to make them speak what they never meant.*

* *Mr* Ant. Burges, *Ser.* 106. *page* 602.

gisme in the second figure, *John* 8.47. *Whosoever is of God, heareth Gods word, but yee heare not his word, Ergo, yee are not of God.* This may stop the mouths of some, that say Christ never used Logick, nor had any humane learning.

5. Ecclesiasticall History is necessary; many things in Scripture receive light from *Josephus, Eusebius, Q. Curtius, Xenophon*, besides, they will furnish a man with examples of Gods judgements on his enemies, and his blessings on his people; being rightly used, they will much enrich a man. They may be read at succisive houres for recreation, after strong labour. With what cautions and conditions they are to be read, I shall for brevity sake, referre you to two learned Authors. Now as humane learning is necessary for the better understanding of the Scripture; so without it we cannot understand many classicall Authors, as *Lactantius, Jerom, Austin, Ambrose, Basil*, &c. who borrowed much of *Cicero, Quintilian, Virgil*: And thus we see the usefulnesse and ornament of learning every way; to which I shall add the testimonie of a sweet Divine, whose judgement may per-

Historia plurimùm nos adjuvat ad sanctos libros intelligendos. Aug. de Doct. Christ. l. 2. cap. 28. Hyperius *l. 4. c. 3.* Bowles *Pastor Evangel. l. 1. c. 19. p. 119.*

Carroughs, [illegible].6.3.

peradventure take with some men, more then another mans. He that is learned in something, (saith he) covets after more still, and certainly none but ignorant people are enemies to learning; those that never knew the worth of it; these are they that cry it down; therefore those that are contented with little, nay and think their little too much sometimes, are of poor, mean, and base spirits, far from following on to know the Lord.

Yea, *How* himselfe confesseth. That humane learning being sanctified is an excellent helpe to the right understanding of Scripture, and that in it selfe it is a good thing, and good in its propet place, which is for the repairing of that decay which came upon man for sinne, and so it is fit for Statesmen, Physitians, Lawyers and Gentlemen, yea and all men so farre as they can attaine to it, are as men beyond and above others that are without it, yea and beyond all other excellencies that this world can afford. Well said and well sowed *Sam:* these stitches will hold; yet see how like a right sectary he plaies fast and loose, like the curst Cow, that having

Sam: How's *sufficiency of the spirits teaching. Ob.5. and Ob.6.*

given a good messe of milk, knocks down all with her heels again: for mark his following words: But bring it once to be a help to understand the mind of God in holy Scriptures, and there its detestable filth, drois and dung, good for nothing but to destroy, and cause men to erre. &c.

Quo teneam vultus mutantem Protea nodo.

The second ARGUMENT.

That which is commanded by God, and commended to us by the example of his servants, ought still to be practised by us, [unless any one can shew a counter-mand and prohibition, which in this case none ever yet could do.]

But reading, study, meditation and humane industry is commanded by God, and commended to us by the example of his servants, *Ergo*. The Major is undeniable, the Minor I prove by its parts. 1. Humane industry and learning is commanded, 1 *Tim* 4. 13, 15. give attendance to reading, meditation, &c. yea, he must give up himself wholly to them, that so like a good

scribe

scribe, he may be able to bring out of his treasury, things both new and old, *Mat.* 13. 52. Now lookt what *Paul* enjoynes *Timothy*, concerns all the Ministers of the Gospell successively to the end of the world; but to what end is all this diligence required, if the Spirits teaching were solely sufficient.

2. It is commended to us by the example of Gods servants, they are oft commended in Scripture for their skill and dexterity in humane learning. Thus *Moses* is said to be learned [ἐπαιδεύθη he was instructed therein from a child] in all the wisdome of the Egyptians; [amongst whom in those dayes learning flourished much] and was mighty in words and deeds, *Act.* 7. 22. Now the learning of the Egyptians is said to be foure-fold, *viz.* Mathematicks, Physicks, Ethicks and Divinity; their wisdome (what ever it was) appeares to be very great, for when the Lord would set forth the wisdome and great abilities of *Solomon*, he tels us that it excell'd all the wisdome of *Egypt*, 1 *Kin.* 4. 3.

Moses *eruditus fuit in omni, in omni sapientia, in omni sapientia Ægyptiorum*, Prid.

3. *Solomon* was a very great Philosopher, so that he could discourse from

the Cedar to the Shrub, he had great insight in the nature and qualities of Fowle, Fish, Beasts, Herbs, Trees, insomuch, as they came from all the parts of the earth to hear his wildome, 1 *Kin.* 4.29, 33, 34. As he was most wise, so he was most eloquent, an absolute Orator, one that found out acceptable words, [*Eccle.* 12. 10.] adorned with many Tropes and Figures, farre surpassing all the eloquence of *Cicero*, *Demosthenes*, &c. *Cum divina fuerit in eo eloquentia, in eum confluxisse par est credere, quicquid in variis olim oratoribus seorsim emicuit suavitatem Socratis, subtilitatem Lysiæ, acumen Hyperidis, sonitum Æschinis, vim Demosthenis, gravitatem Africani, lenitatem Lælii, & siquid tale in laude positum sit, & eloquentissimis quibusdam viris tributum* à Cicerone *lib.* 3. *de Oratore*. Rivet.

3. Hay (as 'tis conceived)* of the blood Royall, was an excellent Rhetorician, and had the tongue of the learned given him, *Isaiah.* 50. 4 as appears throughout his whole Prophesie.

3. Christ himselfe honoured learning so farre, (though he be not tied to Schools or means) as to sit amongst the

among Do

Do

Tractat Theologica, Ethica, Oeconomica, ideò verbis tam compositis & significantibus, sententiis tam gravibus, figuris adeò lepidis & scitè picturatis tropis, ut eum non solùm Philosophum summum, & summum Theologum, sed & summum oratorem ac poëtam necessariò sint agnituri, qui in ejus lectione cum judicio versabuntur. Rivet.

* *Amos Isaiæ pater, frater fuit regis Amasiæ, qui unus fuit ex majoribus Christi.* Arcular. *In magno hoc scriptore nihil est rusticum, nihil inconditum, nihil improprium, nihil eximio*

Doctors, both hearing them, and asking them questions; and in his disputations he used Logicall consequences and reasonings from the Old Testament to the New. The Apostles also had excellent abilities, insomuch, as the Pharisees wondred that unlearned and ignorant men should have such gifts, but by this they knew they had been with Jesus. [*Acts* 4. 13.] and were trained up in his school, which is farre beyond all the schools of the Scribes and Pharisees; they were not therefore simply unlearned, but onely in the Pharisees esteem, and in respect of the ordinary means of attaining learning.

oratore, ii eximio prophetâ nomen currit dignum. Rive. *Isagog. ad sc. c. 28 p. 488 plura.*

4. *Apollos* is commended for his eloquence, *Acts* 18. 24. *Ingenio valebat Dialectico, Mathematico, & Oratorio.* *Dr* Prideaux *concio.* 3.

5. *Daniel* and his three associates, had knowledge and skill in all the learning and wisdome of the *Caldeans*, *Dan.* 1. 4, 17. and though *Daniel* had a great measure of the spirit, yet it is worth observing, that he gave himselfe to study, and *reading books* for all this, *Dan.* 9. 2. I *Daniel* understood *by books* the number of yeers, &c. Nea so exqui-

See was he in all naturall acquired, and ſpirituall perfections, that it was then a Proverb: *Art thou wiſer then Daniel? Ezek.* 28. 3.

6. *Paul* was bred up at the feet of learned *Gamaliel*, and could ſpeak languages more then they all, 1 *Cor.* 14. 18. He was ſo eloquent, that at *Lyſtra* he was taken for *Mercury*, the God of Eloquence, *Acts* 14. 11. he was an excellent Orator, as appears, *Acts* 26. and an excellent diſputant; he diſputes Philoſophically at *Athens*, with the Philoſophers: he was well verſed in the writings of the Heathens; hence he cites *Epimenides* the Poet, to convince the *Cretians*, *Tit.* 1. 12. and *Aratus* to convince the *Athenians*, *Acts* 17. 28. and *Menander* to ſilence the *Corinthians*, 1 *Cor.* 15. 33. yea it is ſaid of all the Prophets, that they uſed meanes by inquiring and ſearching into the Goſpell, 1 *Pet.* 1. 10. By all this it appears, that Gods deareſt ſervants formerly, made uſe of humane learning in carying on the work of the Lord, and therefore we conclude it is lawfull and uſefull ſtill.

Veritas iſt ve ritas à quocunque dicatur.

The

The third ARGUMENT.

Humane learning is necessary for the convincing and confuting of a learned adversary, how shall we be able to preserve the truth in its purity, to stop the mouth of a subtle Jesuite, or learned Heretick, without learning? This sanctified and rightly improved, is an excellent meanes to bring downe Antichrists Kingdome; and therefore 'tis well observed, that errors were never higher, and truth lower, then when ignorance prevailed, and learning was suppressed and contemned, when 'twas suspitious for a man to have Greek, and heresie it selfe to have Hebrew. Popery never fell, till learning rose; it's a darke Religion, it grows and spreads it selfe by ignorance and Barbarisme, no way so speedy to bring down these wals of *Jericho*, as the promoting of all kind of good literature and learning.

2. If we would convince an Heathen, it's necessary that we have some knowledge of their Authors, that we may wound them with their own quils: this made * *Julian* complain, [*Propriis con-*

* *Theodoret Tripartit. Hist. l. 6. c. 17. V plura apud Davenant in Col. 2. 8. p. 183.*

configimur pennis, è noſtris etiã libris arma capiunt, quibus in bello adverſus nos utuntur.] And thereupon he made a Law, that children ſhould not read Philoſophers or Poets. The *Iſraelites* furniſht themſelves with the ſpoils of the *Egyptians*; *David* helpes himſelfe with *Goliath*'s ſword; *Paul* ſtrikes the Heathen with their owne writings, and makes their books like hand-maids to wait upon Divinity: therefore when he came to *Athens* amongſt Philoſophers, he diſputes with them, from their own principles, *Acts* 17. 28.

Ab Ethnicis ſi quid benè dictum, ab iis tanquam ab injuſtis poſſeſſoribus in uſum noſtrum eſt vindicandum. Nonne aſpicimus quanto auro & argento ſuffarcinatus exierit de Ægypto Cyprianus *Dr. ſuavi ſſimus, & Martyr beatiſſimus? quanto* Lactantius? *Victorinus, Optatus, Hilarius? Aug. de doct. Chriſt. l. 2. c. 40.*

Benè dicta Philoſophorum ſunt peculia Chriſtianorum. Iuſt. Martyr.

3. If we would convince a Chriſtian of his ingratitude, unrighteous dealing, ſtupidity, private-ſpiritedneſſe, &c. it may be uſefull ſometimes to quicken our Auditors, by ſetting before them what excellent things very Heathens by the light of nature have done. Thus the Lord ſends the revolting Jewes to learn better things of Heathens, *Jer.* 2. 10. and ſometimes ſends us to the teaching of nature, 1 *Cor.* 11. 14. All that hath been ſaid, may be ſummed up in this Argument, thus That which is neceſſary for the convincing of a learned adverſary, an Heathen and a deboiſt

boist Christian may in no wise be contemned.

But humane learning is necessary for the convincing of a learned adversary, an Heathen and deboist Christian, *Ergo.*

A fourth ARGUMENT.

A minori ad majus. If humane learning be requisite for Lawyers, Politicians, Physitians, &c. then (*a fortiori*) it is much more requisite for a Divine, [whose calling is more weighty, being about the soule, and therefore cals for the best accomplishments.]

But humane learning is necessary for Lawyers, Politicians, Physitians, &c. (according to *Sam: Hows* own confession) *Ergo*, I conclude it is much more necessary for a Minister.

Quomodo quis instituereturad prudentiam humanam, vel ad quemcunq; actum sine literis, cum instrumentum sit ad omnem vitam literatura? Tert. de Idol.

A fifth ARGUMENT.

Holy men thus accomplisht are fittest for Gods use; this appeares in all ages. God sends a learned *Moses* and *Aaron* to oppose the learned *Egyptians*; he sends a learned *Isaiah, Jeremy, Ezekiel,*

Apud Graecos nemo satis instructus habitus est ad docendam religionem nostram nisi versatus in Philosophicis disciplinis. Arcius.

Ezekiel, to oppose the false Prophets: he raised up a learned *Athanasius*, to oppose *Arrius*: a learned *Austin*, to oppose *Pelagius*: a learned *Jewel*, *Whitaker*, *Fulke*, *Perkins*, &c. to oppose the subtle Jesuites: a learned *Camero*, *Moulin*, *Ames*, *Twisse*, &c. to oppose *Arminius*, &c. True, God can extraordinarily worke by weake unlearned instruments, and out of the mouths of babes, and sucklings, can confound his foes; but ordinarily he fits and qualifies such as he appoints for high and noble imployment, with accomplishments answerable to their worke. God never sends any, but hee first fits and prepares them; all idle ignorant sots, he rejects, as none of his sending. *Hosea* 4. 6. Dyers when they would colour Scarlet or Purple, doe first prepare the Cloath for it, by laying some ground colour: So those whom God intends for choice service, hee first prepares them and sharpens their wit by humane learning, that they may be vessels of honour fit for the Masters use. To make this plain by an instance,

instance; take two godly men of equall naturall abilities, they both have the spirit of God, we will suppose the one to be a private Christian, bred up to a Trade, wanting humane learning; but the other is bred up to learning, accomplisht with Arts, Sciences, Languages, &c. give them both one Text, and equall time for preparation; though the good man that wants learning may deliver honest things, yet for want of the languages, and other endowments, he's like a Pigmy to a Giant, &c. The like may be said of their disputations with a learned adversary: A Carpenter may as well build a house without Axes, Hammers, and other instruments, as a man make Sermons that hath no learning. And that all the world may see the folly of those Sectaries, which want humane learning; I shall here present you with a messe of *Sam: How's non sequitur*: the bare rehearsall of them is confutation sufficient, and thus he begins his cobling Logick. *Moses* forsook the treasures of *Egypt*. *Ergò*, he forsook his learning too, which was a part of that treasure; *Paul* counted all but losse for Christ, *Ergò*, he cast off his lear-

Nec dubitamus, cæteris paribus, majorem & pleniorem mensuram communicari publicis Ecclesiæ administris, sive in una aliqua particulari, Ecclesia munus suum obeant; sivè in cætu aliquo legitimè, & in Christi nomine congregato, de vero Scripturæ sensu inter se conferant, quam singulis & privatis, qui neque tot donis instructi sunt, neque tot oculis vident, neq; privatâ & simplici meditatione, æquare possunt multorum collectionem & disquisitionem. Rivet.

learning for him. The Ephesian converts burnt their Magick books, [*Act.* 19. 18, 19.] *Ergo*, we must burn our Logick books. Beleevers shall all be taught of God, *Ergò*, they need no humane learning: humane learning puffs men up, *Ergo*, we must throw it away: the spirituall man discernes all things, *Ergò*, he hath no need of humane learning: God forbids us to add any thing to his word, *Ergò*, away with humane learning: humane learning is attained by our own industry and paines, *Ergo*, away with humane learning, as being fitter for *Egypt* and *Babylon*, then for the Church of Christ: *Simon Magus* must repent of his wickednesse, *Ergo* he must repent of his humane learning: God respects no mans person, *Ergo*, unlearned men are fitter for the Ministery, then learned: God chooseth the foolish to salvation, *Ergo*, he chooseth the foolish for administration: since the Gospell is foolishnesse, *Ergo*, it must have foolish Teachers. Contraries must not be put together, but the Gospell and humane learning are contraries. That which is curſed, and we must beware of being spoiled by it, that must be abhorred, but

If there be any thing here that needs an answer, you shall have it in the answers to the Objections.

but such is Philosophy, *Col* 2.8. There's a great woe fals on the world, *Rev.* 9. 1. to 11. Now, part of this woe is humane learning, the very smoak of the bottomlesse pit, *Ergo.* Thus wee see what it is to want humane learning, and how this mans illogicall consequences do agree, like Harpe and Harrow, and come as neer together, as St *Germans* lips, which were nine miles asunder.

A sixth ARGUMENT.

That which is the badge and practise of wicked men, may not be practised of the people of God; [they must not conforme themselves to the wicked of the world;] But to seek the destruction of humane learning, is the badge and practise of wicked men. I never read in any History, sacred or Divine, of any but wicked men that ever did oppose it; *Julian* the Apostate was one, he sought to destroy Schools of learning, that with their downfall, he might the better destroy the Christian Faith. *Fidelibus prohibuit totam Philosophiam liberales artes, lectionem Ethnicorum scriptorum,* *V.* Nazianz. *Orat.* 3. *Socrat.* l. 3, c. 8. 10.

terrum, fieri non potest quin vehementer prosit, quod Hostis prohibuit. Aretius.

Humanitatis studia ita oderat & contemnebat, ut ejus studiosos uno nomine Hæreticos appellaret, &c. Platina *in vit.* Pauli 2. *pag.* 793.

2. The next that I read of, was that wicked Pope *Paul* the second, who so hated humane learning, that he called al scholars Hereticks, or such as should but name an University in jest or earnest, perswading the *Romans* not to bring up their children in learning, saying, that 'twas sufficient if they could but write and read: Sure *Sam*: *How, Tom*: *Collier*, and this Pope, were kinsmen, they speak all one Dialect.

3. The last are the tumultuous Anabaptists, Familists, Antinomians, and Libertines in *Germany*, they cried down humane learning, and burnt all books save the Bible, &c. but we know their end.

The seventh ARGUMENT.

If humane learning be needlesse, then the erection of Universities and Schools of Learning would be vain; [for to what end were it to set up Schools of Philosophy, Arts, Sciences, &c. if none might learn them.]

But the erection of Universities and Schools of learning, is not vain: for wee

read in Scripture of Schools and Colledges, where the sonnes of the Prophets were trained up in learning, and studied the Law of God, that they might be fit to teach others. Thus *Samuel* kept a School at *Naioth* in *Ramah*, 1 *Sam.* 19.19,20. *Elisha* erects a School at *Gilgal*, and there like a * Tutour or Master instructs those young men, called the sonnes of the Prophets, 2 *Kings* 4.38. Wee read of another School at *Bethel*, 2 *Kings* 2.3. and another at *Jericho*, *ver.* 5. and another at Mount *Ephraim*, 2 *Kings* 5.22. *Paul* was brought up at the feet of a learned *Gamaliel*, *Acts* 22.3. with 26.39. By him 'tis like he was informed in humane learning, wherein he did excell as appears by his writings: And therefore all zealous *Constantines* have in their severall generations, been carefull to erect and incourage Schools and Nurseries of good literature and learning, with all their might. True, the place can doe little if the spirit be wanting; [as * *Gregory* super *Ezek.* 9 in another case saies] but yet the spirit works by means, and 'tis good to sit in the winds way, we shall fast the sooner and the better for it.

Hic erat coetus & collegium Prophetarum. * *Regens, docens dirigens, quasi dux & Magister*, à Lap. *Hinc colligimus quasdam fuisse Prophetarum scholas, in quibus formarentur, qui deinde veram religionem docerent, puritatémq; doctrinæ retinerent*, Calvin. * *Si deest SS. non adjuvat locus; idem enim Lot qui in Sodoma sanctus exstitit, in monte peccavit, primus noster parens, in Paradiso concidit, & si locus servare potuisset, Satan de cœlo non cecidisset*, Greg.

Ob. There is no ſuch expreſſe command in Scripture, for any ſuch Schools of learning.

An. Yet there is that which is equivalent to it, for we read of the Schools of the Prophets, and of a Colledge, 2 *Kings* 22. 14. *Huldah* the Propheteſſe dwelt in the * Colledge (i) in the place where the Prophets, and ſuch as were children of the Prophets, had their uſuall abode. [as the late learned Annotat. well obſerve] We read alſo that the ſonnes and pupils of the Prophets, had a peculiar place to dwell together in, which upon their increaſe, was too little for them, and therefore they deſire it may be enlarged, 2 *Kin.* 6. 1, 2, &c. A School to teach children to write and read, is no where in expreſs tearms commanded; yet *Sam: How* and *Collier* (as black as he is) acknowledge that children ought to be taught to write and read. He that would ſee al the objections made againſt Univerſities more fully anſwered, let him peruſe that learned, modeſt, elaborate Treatiſe of Mr *Blake*, *Vindiciæ fœderis. chap.* 18. *Sc.* ô Calvinus *Scholas aperiri & doctores conſtitui neceſſe eſt: nam ſi hæc ordinaria*

* *Quo loco debatur opera eruditioni & doctrinæ; in eo enim habitabant prophetæ & doctores*, à Lap. Among the Iſralites 48 Cities were appointed for the Levites, which were as the common Schools and Univerſities for the whole Kingdom. Purchas *Pilg. lib.* 2. *cap.* 12.

varia media neglexerimus, & librorum aliarumq; rerum ad ſtudia neceſſariarum curam abjeceriimus, quibus erudiantur & præparentur futuri olim divinæ voluntatis teſtes, & qui eccleſiam aliquo ordine regant, horrendam ſanè confuſionem in eccleſiam, & in noſtra capita derivabimus.

The eighth ARGUMENT.

If the quilders of *Babylon* have been, and ſtill are at great coſt and charges to promote learning, that they may the better deſtroy the truth, ſurely then the builders of *Zion* (who have farre better worke, and ſhall have better wages) ought to be more active this way; but the builders of *Babylon* have been, and ſtill are at great coſt and charges to promote learning, that they may the better deſtroy the truth; [hence they have ſet up eighteen Univerſities in *Spain*, eleven in *Italy*, many in *France*, and ſhall *England* have none to oppoſe them?] Some have pictured the world with its feet upwards, to note unto us, that all things in it are turned upſide-down; ſurely if Univerſities and Schools

of good learning, which our pious ancestours have been at such cost to erect, should now be destroyed, this picture of the world would soon be ours, and a flood-gate would be opened to all errours, heresies, blasphemies, prophaneness and barbarisme it selfe, as we see amongst the savage Indians. Hence this present Parliament acknowledge, that for the propagation of the Gospell in *New England*, Universities, Schools and Nurteries of literature must be setled there, for instructing and civilizing them. See the Act for promoting the Gospell in *New England*.

The ninth ARGUMENT.

That which in it selfe considered, is an excellent gift of God, and is ordained by him for excellent ends and uses, may in no wise be contemned by us:

But humane learning in it selfe considered, is an excellent gift of God, and is ordained by him for excellent ends and uses.

Ergo, it may in no wise be contemned by us.

The

The Major is cleare. The Minor I prove by its parts.

1. Humane learning is an excellent gift of God, farre surpassing all the riches and treasures of the world; those adorne but the outward man, this helps to enrich and enoble the soule, which is the better part; and therefore the holy Ghost commends the godly for their excellency in this particular, as we have seen in the second Argument.

2. God hath ordained it for excellent ends and uses: It's an excellent meanes to prepare us for the true Religion, it helps to civilize us, and to mollifie the harshnesse, and mitigate the fiercenesse of our natures, it roots up barbarisme, beastlinesse, cruelty, &c. one of their own could say,

——*Ingenuas didicisse fideliter artes. Emollit mores, nec sinit esse feros.* Ovid.

it helpes to preserve humane societies in peace; its also a meanes to improve and perfect our naturall gifts and abilities. It fits us for noble atchievements, and excellent imployments, both in Church and State.

S. How confesseth that humane learning in it self is a good thing, and good in its proper place, for the repairing of that decay which came upon man for sinne. Now if humane learning be so good, then the more of it the better, there can be no excesse of what is good in it selfe. *Parit philosophia ingenuitatem, quâ redduntur ingenia liberalia, atque ita præparãtur ad munus vitæ rectè obeũdæ* Alst. *Non tollit sed perficit notitias naturales; perficit intellectũ q. parit cognitionẽ Dei & Creaturarum,* Alsted.

The tenth ARGUMENT.

That which hath been commended to us by the unanimous consent of the Ancient Fathers, and by the Church of God ever since in its succeeding generations, ought not to be lightly rejected of us; but the sober and modest use of humane learning, hath been commended to us by the Antient Fathers, and by the Church of God ever since in its succeeding generations, *Ergo*, it ought not to be lightly rejected of us.

The Major no sober man will deny. The minor I prove. 1. See *Austin de Doct Christiana l. 2. total.* (and *Epist.* 131.) where he pleads for Grammar, Rhetorick, Logick, &c. 2. See *Jerom Epist.* 84. *ad Magnum.* & 102. *ad Marcellam* & *Praf. in Job.* So *Clemens Alexandrinus, l.* 1. and 6. *Stromat.* Ita *Basilius Magnus ad Nepotes de legendis Ethnicis Scriptoribus. Tertul in Apolog.* & *in Apocal. c.* 5. *Justin Martyr Orat ad Gentil* & *S. Rom. Cyprian Epist ad Cornelium. Nazianzen. eruditionem Basilii in Ethnicis scriptoribus vehementer commendat. Lactantius ille Firmianus omnia sua poëtis, oratoribus, & Philosophis confirmat, &c.*

Dilemma

Diluuntur Sophiſmata.

CHAP. II.

Come now to anſwer al the Cavils and Objections which Anabaptiſts, Antinomians, Familiſts and Libertines, &c. have framed againſt humane learning. When one had made a long Oration in the praiſe of *Hercules*, he asked him, *Quis illum vituperavit?* who ever diſpraiſed him? implying that 'twas a needleſs thing to praiſe that which none ever yet diſpraiſed: but if any ſhould ask me who ever diſpraiſed humane learning, I think there is no part of the Land but can tell him. Yet I wiſh there were not ſome that have

have been trained up to learning, that do despise and dispraise it; if wisedome must be beaten, let it be by her foes, not friends: by fools, not wise men, by *Barbary* and not by *Athens*: what their great Bulwarks, and strongholds are, I come now to examine.

Oportet sapientiam ab insipientibus feriri, Diogen.

1. Ob. Their *Achilles* and chiefe Argument is, *Colos.* 2. 8. Beware lest any man spoile you through Philosophy, and vaine deceit, after the traditions of men, after the rudiments of the world, and not after Christ; from hence they argue thus;

Whatsoever the Scripture condemns, that must not be practised:

But the Scripture condemns Philosophy, *Ergo.*

Ans. The Major must be limited thus, whatsoever the Scripture really and absolutely condemnes, that may not be practised by us; [for there be many things in Scripture, which are comparatively and seemingly condemned, which yet are not absolutely condemned, nor unlawfull, as * *Hos.* 6. 6. *Johu* 6. 7, &c. I will have mercy and not sacrifice (1) comparatively mercy rather then sacrifice.] and then the Minor is false.

* See more, Appendix, Rule 32.

But

But all Philosophy is really and absolutely condemned in Scripture. For the Apostle doth not in this place condemn all Philosophy, but only abusive Philosophy, such as spoiles and corrupts the soule with its delusions; and is * falsely so called. The words are plain, beware lest any man spoile you [or. make a prey of you, by causing you to err from the faith] through Philosophy: So then it is not all Philosophy, but spoiling Philosophy, vaine Philosophy, such as the false Apostles used; whom he compares to Theeves, who labour secretly and subtilly to make a prey of the flock, when they cannot doe it violently. [So much the Originall will beare συλαγωγών. *Qui deprædetur vos, verbum mihi fingere, quod significat prædam eligere.*] This will further appear.

§ 1. From the Context.
§ 2. By the Exegesis.
§ 3. By the Apostles practice.

1. From the Context, *ver* 4. *Let no man beguile you with inticing words.* See, tis not simply and absolutely words, but beguiling enticing words which the Apostle condemns: So it is not simply and

* *Philosophia falsa & futilis, Philosophia non est nisi ὁμωνύμως.* Camerarius. *Sub philosophiæ nomine tantum damnat omnes adulterinas doctrinas quæ nascuntur ex humano capite, qualemcunque habeant rationis colorem.* Calvin in loc.

παραλογίζηται, *qui falsè ratiocinando fallit.*

and absolutely Philosophy, but deceitfull beguiling Philosophy, which draws the heart away from Christ, and the simplicity of the Gospell. *Non verum usum syncera Philosophia, sed abusum, qui est confusio Philosophiæ cùm Evangelio, prohibet; vel potiùs sophisticen illam rejicit, quam falsi aliqui Philosophia titulo venditant, cum sit tantùm inanis quædam deceptio*, Pezel. 2. By the Exegesis, the latter part of the verse (as it is usuall in Scripture) doth expound the former. *Beware lest any man spoile you through Philosophy*; but what Philosophy doth the Apostle mean? why he tels you, such as brings forth *vain deceit, and is full of sophistry, and captious subtilty. Now not all Philosophy is such; for true Philosophy is the truth of God, and the fruit of right reason, *Rom.* 1.18, 19. 'tis τὸ γνωςὸν *ipsius*, much of God may be seen in the nature of the Creatures, *Acts.* 14.17. 2. The Philosophy which *Paul* condemnes is such as is according to the Traditions of men, not according to the mind of Christ, but such as is pleasing to flesh and blood 3. It is founded in the rudiments of the world, and withdraws men

Cavete à Philosophia quæ nihil aliud est quam inanis deceptio. Calvin.

*κενὴν ἀπάτην, *vana deceptione.*

Vera Philosophia est partus rectæ rationis, & æternæ veritatis σπάραγμος. (i) *avulsa particula*, Clem. Alex. *Strom.* 1.

men from Christ; and then the best Ethicall Philosophy in *Plato*, *Aristotle*, &c. when it in is put the name of Christ, must be rejected.

3. The Apostles practice shews that he doth not condemn all Philosophy, for himselfe oft used it, in disputing Philosophically, with the Philosophers at *Athens*, and confounding them out of their own writings. *Acts* 17.28.29. *Rom.* 1. and was well veried in humane Authors, as appears by his prompt quotations of them. Now see what a Paralogism here is [*fallacia à dicto secundum quid, ad dictum simpliciter*] because the Apostle condemnes spoiling Philosophy, vain Philosophy, beguiling, false, frivolous Philosophy, *Ergo*, he condemns true Philosophy, which is a gift of God, and a great help to the knowledge of Divinity. 'Tis plain, that the Apostle condemnes the abuse, and not the true use of Philosophy. Now if the abuse of a thing must take away the use of it; away then with the Sunne, which some Idolaters worshipped by day, and with the Moon, which they worshipped by night, and so were Atheists by day and night; yea away then

Neque simpliciter damnatur ab Apostolo philosophia, sed κατὰ τὸ (1) quatenus sese intra fines suos non continet, nec ad gloriam Dei fertur, nec verbo Dei regi se sinit. Beza.

them with bread, drink, cloaths, fire, air, water, &c. for all these are abused by men, *Ergo*, by this Anabaptisticall Logick, they must be all cast away. We must therefore know, that when the Scripture or Fathers condemn Philosophy, 'tis the vanity, errors, figments, and abuse of Philosophy, which they speake against, and not that knowledge of the truth found out by the light of naturall reason, whereby we come to know much of God, this being an excellent gift of his, granted to man for his good, being no way repugnant, but subservient to Divinity. *Ad rem & appositè Tilenus,* [*Syntag. P.1.p.59.*] *Quæ adversus Philosophiam, vel Paulus, vel prisci Patres paulò inclementiùs dixisse videntur, abusum ipsius, non ipsam, sed Ψευδώνυμον quandam & insanientem sapientiam, Philosophiæ nomine minimè dignam, perstringunt.* The summe of the Apostles words is this q. d. Have a speciall care, lest any false Teachers make a prey of you, and beguile you with their vain Philosophy, and worldly wisedome, mixing Divine things with humane, and measuring heavenly mysteries by their naturall reason, drawing you

Fallacia Aridentis.

Si Philosophiam damnaret Apostolus, damnaret utique lumen rationis, & Deum ejus authorem summâ of faceret injuriâ. Davenant *in* Col. 2. 8. *ubi plura.*

you from the truth of Christ, and from the simplicity of the Gospell, to the traditions of men, and beggarly rudiments of the world.

The second OBIECTION.

Rom. 1. 21, 22. The Apostle condemnes the Gentiles (say they) that had but meer naturall knowledge, because they did not glorify God, but became unthankfull, vain in their imaginations, fooliſh and dark, &c.

So 1 *Cor.* 1. 20. The wiſedome of this world (i) Philoſophy (say they) is condemned as fooliſhneſs: From hence they argue thus;

That which breeds idle ſpeculations, vaine deceits, aiery nothings, but fils men full of fooliſhneſſe and darkneſſe, that muſt be avoided;

But Philoſophy doth ſo, *Ergo*.

An. I anſwer to the Minor by diſtinguiſhing of Philoſophy, which is two-fold. 1. *Philoſophia propriè ſic dicta*, Philoſophy truly ſo called, which is an excellent gift of God, and a part of divine wiſedome, whereby we come to know much both in Divine and humane

Res Dei ratio. Tertullian.

humane things, so farre as by the light of nature they may be known. This the Scripture never condemnes; but rather condemnes men for not walking up to such knowledge, and answerable to such light *Rom.* 1.

2. There is *Philosophia κατ' ἐξοχὴν, improprie & abusivè sic dicta*, Philosoph falsely so called, when men follow the idle dreames, vaine speculations, and airy nothings of their owne braine, besides, and contrary to the word of God. This, and this alone is that which the Scripture so oft condemnes, 'tis not true Philosophy, but vaine Philosophy, nor the right use, but the vaine and foolish abuse of it, as appears, *Ephes.* 4. 14. and 5. 6. 1 *Cor* 2 4. 1 *Tim.* 1 4. and 6. 20. and 2. 2. 16. *Tit.* 3. 9 'Tis that Science falsely (not truly) so called, which exalts it selfe against God, and corrupts the simplicity of the Gospell which the holy Ghost in Scripture so oft blames Now this is meere fallacious arguing (like the former from *Col.* 2 8) to argue from the abuse of a thing against the true use of it; and would overthrow all things quickly. *Ad rem & apposite* Pareus. *Deus Phi-*

Sceleri sunt non veritatem cordibus impressam & in operibus Dei elucentem, sed vanissimos suos διαλογισμοὺς & disquisitiones. Pareus *De mundana sapientia vanitate loquitur.* Calvin.

Philosophiam per se non rejicit, quæ aliqui inter eximia Dei dona censetur; sed quia absq; vera illa sapientia, quæ in agnitione & timore Dei consistit mera est vanitas omnis humana prudentia & eruditio. Pareus.

The like answer serves for 1 *Cor.* 1. 20. The Apostle there condemnes not the use, but another abuse of Philosophy, in that they set it above Divinity, when like a hand-maid, it should onely have waited on it. This appeares from the circumstances in the Text, they preferred their own wisedome, and made it the Rule of their lives, contemning the Crosse of Christ, and its doctrine as foolishnesse, *ver.* 18 22, 23. they preferred their humane reason, and philosophicall conceits before the plaine preaching of Christ Crucified, which they accounted foolishnesse: all that these Gentiles sought for, was wisedome, wisedome (1) a wisedome conformable to naturall reason, beleeving no more in Religion, then they can see naturall reason for. This is that the Apostle blames them for, as *Calvin* well observes. *Non simpliciter damnat Apostolus aut naturalem perspicaciam,*

Qui vult sapiens fieri in Aristotele, *stultificetur in Christo, ut Catechismus negat Philosophiam, non negatur abeâ.* Luther.

aut prudentiâ usu & experientiâ collectâ, aut cultum ingenii literis comparatum, sed hoc totum ad perspiciendam spiritualem sapientiam nullius esse momenti affirmat.

The third OBJECTION,

The Ancient Fathers doe oft condemne Philosophers; *Irenæus* confutes many of their vaine opinions: *Irenæus adversus Hæreses, l. 2. c. 19.* So *Lactantius instit. l. 3. c. 2. Tertullian* declaims against them very much, he cals Philosophers the Hereticks Patriarks, because many of the Hereticks drew their errors out of their writings, as the *Valentinians, Arrians, Marcionites.* &c.

Hæreticorum Patriarchæ Philosophi. Tertul. l. de anima c. 3. Platonem omnium hæreticorum condimentum vocat.

Ans. They speak not against Philosophy, but against some vaine Philosophers, who abused Philosophy, to the maintaining of errors and Heresies. Now *à persona ad rem non valet consequentia*, because some men abuse wine, or a sword, it doth not therefore follow that wine is naught, or a sword evill; the fault is in the person, who abuseth the wine to Drunkennesse, and the sword to violence.

2. 'Tis one thing to reject the errors

tors and vanities of Philosophers, and another thing to reject Philosophy it selfe; the Fathers condemned the one, but not the other. *Sanè & solidè claris. ille Theolog. Professor; Patres abusum, non usum legitimum rationis exagitant, nec de vera Philosophia, sed perperam Philosophantium fucis, fraudibus, subtilitate, aut ignorantia, eorum dicta sunt intelligenda,* &c. Dr *Prideaux. Lect.* 14. *S.* 14 *page* 227. *ubi plura.*

Errata artificum non sunt imputanda ipsi arti, nec Philosophantium errores ipsi Philosophiæ.

The fourth OBJECTION.

The Saints are all taught of God, they have the inward teaching of the spirit, which is sufficient in it selfe (saith *Sam: How*) *Ergo*, they need no outward teaching by men brought up in humane learning

Ans. Subordinata non pugnant. The outward teaching is subordinate, but not opposite to the inward; nor doth Gods inward teaching by his spirit, any way exclude, but rather include the outward teaching; for whom God teacheth now, he teacheth not immediately as formerly, but mediately, by meanes; and therefore he that promised

to teach them by his ſpirit, promiſed alſo to give them Prophets, Paſtors, Teachers, accompliſht with all needfull abilities for the better edifying of his Church, *Eph.* 4. 11, 12.

2. I anſwer, *à Pari*: if humane learning be needleſſe becauſe the ſpirits teaching is ſufficient, then by the ſame Argument, naturall reaſon ſhould bee needleſſe; for ſuch as condemne Arts, may as well condemne Reaſon, for what are Arts, but Reaſon brought into rule and order?

The fifth OBIECTION.

Paul counted all but Dung for Chriſt [*Phil.* 3. 7, 8.]

But his humane learning was a part of this All; [for he was a Phariſee, and they excelled in knowledge, and were the chiefe teachers of it in Chriſts time.]

Ergo, he counted it but dung for Chriſt.

Anſ. This is a Dunghill-Argument, and is eaſily anſwered by limiting the Major; *Paul* counted all but dung for Chriſt comparatively, not ſimply; and ſo when Riches, Pleaſures, Honours, &c.

τὰ πάντα (i) *res omnes, eloquentiam, opes, delicias, gloriã, &c pro. Chriſto damna, imò ſtercora exiſtimo.* à Lap.

&c. come in competition with Christ, they must be esteemed in comparison of him, as drosse and dung: if a man have riches, he must not cast them away, but he must cast away his confidence in them; so if he have learning, and skill in Arts, he must not cast it away, (for in it selfe it is a good gift of God, *Exod.* 31.2,3,4,5.) but he must cast away his pride and glorying in it, he must glory in none but Christ; thus *Paul* cared not to know any thing in comparison of the excellent knowledge of Christ Crucified, 1 *Cor.* 2.2. Thus *Nazianzen*, a very learned man, accomplisht with much Athenian Eloquence, rejoiced that he had any thing of worth, to esteem as nothing in comparison of Christ.

Spoliavit se Paulus non opibus, sed perversâ fiduciâ óperum. Calvin. *In oratione prima.*

The sixth OBIECTION.

From *Rom.* 8.7. *The wisedome of the flesh is enmity against God*, and 2 *Cor.* 10.4. *The weapons of our warfare are not carnall.*

Ans. Learning sanctified is no carnall thing, but the good gift of God, and so is not enmity to God, but pleasing

to him; nor doth the Apostle by the wisedome of the flesh mean Philosophy, but the corruption and depravation of our natures; and therefore he doth not simply condemne wisedome, but fleshly wisedome, such as proceeds from the pravity of the flesh, and makes us rebell against God.

2. Though Logick, Philosophy, Rhetorick &c in themselves considered are not able to convert a soule, yet being spiritualliz'd and improved to the right opening and expounding of the Scripture, they may be a meanes the better to convince our judgements, and work upon our affections, and so help forward our conversion. Plowing, Sowing, and breaking the clods &c. of it selfe cannot make the corn to grow, yet 'tis a meanes which God hath ordained for that end, and we must use it if we expect his blessing.

The seventh OBJECTION.

1 Cor 1. 17. *Paul* would not preach the Gospell with the wisedome of words, *Ergo*, we may not do it.

Ans. It is one thing to preach in the

the wisedome of mans words, and another thing to make use of learning in our preparations for preaching. The Apostle therefore doth not simply condemne learning, eloquence, freedome of speech, &c. (which in themselves are the good gift of God) for *Paul* used much of it himselfe, and was able to speak more tongues then they all; but that which he condemnes is vaine, affected straines of eloquence, and pompous words, whereby the simplicity of the Gospell was corrupted, and souls kept thereby from Christ: Now this is the abuse and not the right use of learning, which *Paul* condemnes. The Scripture it selfe is full of Divine eloquence & Rhetorick * and it may lawfully be used by a Minister of the Gospell, not for ostentation, but edification, for being sanctified, it is a furtherance and not a hinderance to the hearers. *Non laudatur ruditas, sed simplicitas; nec vituperatur eruditio, sed ostentatio; improbat Apostolus non omnem, sed affectatam eloquentiam, & mixturam sapientiæ humanæ cum doctrinâ Evangelii, ut quàm scitissimè acutissimus* Pareus in *locum.*

Taxat Pseudapostolos quod rhetoricati sint in Christo prædicando neglectâ Evangelii simplicitate. Musculus.

Eloquentia ipsa non est culpabilis, sed eâ malè utentium perversitas. Aug.

* See more fully, Mr *Perkins* on Heb. 11.12. *p.* 93.

Qui dedit Petrum piscatorem, dedit & Cyprianum rhetorem. Aug.

The eighth OBIECTION.

Philoſophy is contrary to Divinity; now contraries (ſaies *Sam: How*) muſt not be put together, but the Goſpell and humane learning are contraries, *Ergo.*

Anſ. *Negatur Minor.* Philoſophy and humane learning is not contrary, but ſubſervient; not oppoſite, but ſubordinate to the Goſpell. [*rationem ſupponit, non opponit, inſtruit non deſtruit ſacra Theologia*] Hence the Lord oft commands us to make uſe of our Reaſon, to judge, examine, try al things, that we may diſcerne truth from falſhood, and light from darkneſſe, *Eph.* 5. 9. and 4. 14. 1 *Cor.* 14. 20. See this more fully handled in the firſt caution following, &c.

Verum vero contrariari non poteſt, at vera philoſophia eſt veritas Dei, Roma. 18. *Deus non eſt ſibi contrarius in lumine naturæ & gratiæ. Philoſophia ſana non pugnat cum Theologia, ſed ipſi ancillatur.* Alſted.

The ninth OBIECTION.

Chriſt was deſtitute of humane learning, (ſaith *How* the Cobler) yea it is blaſphemy (ſaith he) to affirm he had humane learning; ſince the Jews admiring, ſaid, how knoweth this man letters

letters or learning, having never learned, *John* 7. 15. Its therefore enough (saith *How*) for the Disciple to be as his Lord, he being destitute of humane learning, his Disciples may well be without it also, as it appeares they were, *Acts* 4.13.

Ans. Here's a Coblers End indeed, had it appeared at another season, it might have had a fire instead of an Answer. 1. Then I utterly deny that Christ had no humane learning; for *Isaiah* 11.2,3. and 50.4. tels us expressly, that he had the tongue of the learned given him, and that the spirit of wisedome, understanding, counsell, might and knowledge should rest upon him, and make him quick of understanding, and therefore there are said to be hid in him treasures of wisedome and knowledge, *Col.* 2.3. Now, how he came by it, whether by infusion from Heaven, or the personall union, or education at Schools, it's not materiall, since it's apparent by Scripture, that he was full of wisedome; insomuch, as the Pharisees wondred that Christ a Carpenters son, never taught at Schools and Universities, should be able to speak so learnedly,

Christ and his Apostles made use of tongues and Logick for opening of the Scripture, some times they make use of the Hebrew Text, and translate it into Greek, and sometimes they draw logicall consequences from the Old Test. to prove the principles of the New, as *Exod.* 3.6. compared with *Mat.* 22.32.

ly, promptly and fully: now had they not been grosly blinded by unbeliefe, they might easily have seen, that since Christ had not his learning by ordinary and usuall meanes, therefore he had it extraordinarily, and immediately from God, and so have acknowledged the evidence of Gods spirit therein.

Indoctos elegit Christus sed oculavit in prudentes; simúlq; dona dedit & ministeria.

2. 'Tis true, the Apostles were unlearned in respect of education, they were never brought up at Universities, but in respect of inspiration they were not unlearned; for Christ made them learned, and fitted them before he sent them; (as I have proved at large in another Treatise) insomuch as the Scribes wondred at their boldnesse and abilities, *Acts* 4.13. and how, they being unlearned, should come by such learning. In a word, they were ἀγράμματοι, illiterate men, or men without letters, not simply, (for they had spent some time in studying the Scriptures, & were al θεοδίδακτοι, taught of God, *Joh.* 45. and 14. 26 1 *Thes.* 4.9. 2 *Pet.* 1. 21.) but κατὰ δόξαν, in the Pharisees esteem they were unlearned, (who conceited that the empire of learning was within their own dominion)

Pulpit Guarded, *Ob.* 3. *p.* 53

2. Be-

2. Because they were not brought up in ordinary Schools of learning, though they were brought up in the School of Christ, which was incomparably better. The learning is still the same, onely the way of attaining it, is different now from what it was in the Primitive times; Christ, the Prophets and Apostles had it by supernaturall and immediate revelation and infusion, we now by Reading, Teaching, Education, Study, and Pains, in Schools and Universities.

Nunc cum confirmatum habeamus Evangelium & ecclesiam constitutam expectare ulteriùs Enthusiasmos, neglectis mediis, vertiginosi est cerebelli ad Anticyras potiùs quàm ad Ægyptios relegandi. D. Prid. concio. 1.

The tenth OBJECTION.

But there are many errors amongst Philosophers, Poets, Heathens, &c. what shall we doe in such a case?

Ans. The Apostle tels you, 1 *Thes.* 5. 21. Try all things, and what upon tryall you find to be sound and good, hold that fast. We must therefore read with judgement, and not like children, swallow all that's put into our mouths; and this brings me to the cautions, which are ten.

Ten

CHAP. III.

Ten Cautions.

FIrſt, Beware of the two extreams, ſet not Philoſophy, and Arts too high, nor yet too low; *Medio tutiſſimus ibis.* The Anabaptiſts offend in the Defect, and totally cry down all humane learning. Others offend in the Exceſſe, preferring it before Divinity; they ſet *Hagar* the ſervant in the chaire, and make Dame *Sarah* wait. This is to abuſe it, and not to uſe it: then a thing is abuſed, when it is not uſed in that manner, and for that end to which God hath ordained it; when we ſet it higher

er then God would have us, Idolizing it, resting in it. Philosophy is ordained by God to be an help and furtherance in the study of Divinity; now when men make it an hinderance to the prejudice of the Scripture, hurt of the hearers, vain-glory in the Teachers, &c. This is to abuse, not use Philosophy; which ought alwaies to be subservient, but never superiour to Divinity; and therefore when *Hagar* begins thus to usurp over her Mistris, it's time to cast her out till shee submit her selfe. Philosophy is a good servant, but an ill Mistris to Divinity, and therefore *Luther* wittily compares it to the Asse on which Christ rode, which must be subject, not superiour to Christ and his Gospell. It is the folly of many young wits, that they prefer *Aristotle* before *Paul*, and are so wedded to the opinion of the one, that they scarce ever affect the truth taught by the other, in sincerity: these like *Penelopes* suitors, leave the Mistris, and fall in love with the maids. Heare what the learned *à Lapide* saith in this case; *Ancillantur Theologiæ quasi Dominæ & Reginæ omnes liberales disciplinæ, omnes scientiæ atque artes, quæ certis*

Philosophia tanquam famula sit Theologiæ subdita; ancilletur, non Dominetur.

à Lap. com. in Gen. p. 5.

certis singula terminis continentur. Sacra autem hæc scientia ambit omnia, complectitur universa, omniumque usum suo jure sibi assumit; ut proinde quasi omnium perfectissima, omnium finis & scopus, ultimo loco veniat addiscenda. Cui suffragatur clarif. Walæus. *Aries & scientia ancillentur veritati Theologicæ, non præsint; leges ab ea accipiant, nullas præscribant. Impium est humana inventa cælestis veritati præferre. aut divina mysteria angustis humanæ ingenii mensuris circumscribere; ex hoc vitio pleraque hæreses ortæ sunt, &c. Sane & scitè hic* Aquinas. *Theologia accipere potest aliquid à Philosophicis disciplinis, non quod ex necessitate iis indigeat, sed ad majorem manifestationem eorum, quæ in hac scientia traduntur Non enim accipit sua principia ab aliis scientiis, sed immediatè à Deo per revelationem, & ideo non accipit ab aliis scientiis tanquam à superioribus, sed utitur eis tanquam inferioribus & ancillis, &c.*

Orat. 1. p. 30.

Aquinas 1 par. Q. 1. Art. 4, 5. ubi plura.

The second Caution; Beware of mixing and confounding Philosophy with Divinity; this hath brought many Heresies into the Church. This was the fault of the false Apostles, whom *Paul* blames,

Ex Philosophorum ingeniis omnis hæresis animatur. Tertullian.

blames, for mixing the works of the Law with Faith, and bringing Philosophicall Tenents into Divinity, and in this kind the School-men were grosly guilty, who made Divinity stoop to Philosopy, and went about to prove its deepest supernaturall mysteries, by naturall reason out of *Aristotle*, and so are become a Dunghill of errors; and are compared by some, to one having bread and good wine hanging on both sides them, yet himselfe hungrily gnawing a flint stone. [*Theologiam in mataologiam converterunt, eorum doctrina Philosophica magis fuit quàm Theologica, quique magis rationculis humanis, quàm testimoniis divinis nituntur & disputant*] Wee must not bring down the mysteries of Religion to be scanned by Philosophy, but we must make Philosophy wait and submit to Divinity. Every Science must keep its proper bounds, for many things which are true in Philosophy, yet are not so when applied to Divinity; *& è contra. e. g. Ex nihilo nihil fit*, of nothing, nothing is made, this is true in Philosophy, yet in Divinity wee know that God created all things of nothing. So, *A privatione ad habitum*

Hi potiùs superstitionibus & subtilitatibus litant, quàm textûs simplicitati. Alting. *Nihil odiosius nimio acumine.*

V Bowles Pastor Evangel. l. 1. c. 19. p. 125.

Decepteria est Philosophia cum fertur extra proprios limites (i) cum statuere conatur de illis rebus quæ non possunt dijudicari, &c. Divenant in Col. 2. 8. ubi plura.

habitum non datur regressus. This is true in Philosophy, and according to the course of nature; but not in Divinity, since God by his omnipotency works above nature, and can raise the dead. So the righteousnesse by which a man is just and righteous, is inherent in himselfe, and not in another. So, *Virgo non est mater, nec homo Deus. Philosophicè hæc sunt vera, non Theologicè; Physicè, non hyperphysicè. Abusus itaque est cum rerum physicarum propria transferuntur ad res hyperphysicas. Intra terminos oportet φιλολογεῖν, nec licèt temerè cantare canticum Domini in terra aliena, ne fiat μετάβασις εἰς ἄλλο γένος.* (i) *transiens in aliud genus.*

3. Beware of abusing these particular Arts and Sciences. 1. Grammar God hath ordained it as a means to explain phrases and termes in Scripture: now when men play upon the words, and look more at them, then at the matter, this is an abuse of the Art: so when men fall to Logomachies, and contending about words, which *Paul* condemned, 1 *Tim.* 6. 4. and 2. 2, 14.

2. Rhetorick is abused when men coin figures, and change the literall into

an

an Allegoricall ſenſe, as *Origen* did, this is a corrupting of this good Art, and is condemned, *Col.* 2 4.

3. It's an abuſe of Logick, when by Sophiſtry and falſe reaſoning, we labour to draw men into errors. *Dialectica ad omnia penetranda & diſſolvenda plurimùm valet; tantùm cavenda eſt libido rixandi, & puerilis quædam oſtentatio deſipiendi adverſarium.* Auguſt. *de Doct. Chriſtiana. lib.* 2. *cap.* 31, 32, 33, 34.

4. It's an abuſe of Mathematicks, (which includes Arithmeticke, Aſtronomy, and Geometry) when men take upon them to caſt a Figure, or from the Stars, to calculate mens nativities, or to foretell the ſtates of Kingdomes and Commonwealths; a ſinne which Gods word oft condemnes, and therefore ranckes Aſtrologers with Sorcerers, to whom they are neer allied, *Iſaiah* 47. 11, 12, 13, 14.

See more fully Mr *Geree* againſt judiciall Aſtrology. And Mr *Waterhouſe* in that excellent Treatiſe of his in Defence of humane learning, p. 30, 31.

5. It's an abuſe of Phyſicks, when we pore ſo much on the Creatures, that we forget their Creator, and look ſo much after ſecond cauſes, that wee forget the firſt.

6. It's an abuſe of Metaphyſicks,

Metaphysica in utrámque partem disputat omnia, vix quicquam certi habet, distinctiunculis frivolis & inceptis omnia eludit & eludit, mater omnis sophistica & deceptionis. Alsingius.

when men labour by dark termes, improper phrases, idle questions, and vaine subtleties, to corrupt the truth, draw men to Atheisme, and make them meer Scepticks in Religion. *Sic Scholastici Doctores in Papatu Metaphysicis terminis res Theologicas contaminârunt,* Pareus in *Col.* 2 8. *ubi plura.* Wee must therefore bring humane learning home to Divinity, to be pruned and pared with spirituall wisedome, and then it may lawfully and profitably be used; as the Israelites might not marry with a Midianite whom they had taken in Warre, till shee was purified. (i) they must shave her head, pare her nailes, and put off the Garment shee was taken in, and then they might marry with her, *Numb* 31.18, 19. and *Deut.* 21.11, 12, 13.

Termini Philosophici in rebus Theologicis applicandi, antequâm applicentur, ab omni imperfectione liberentur. Dithmar.

4. Beware of Pride in humane learning, let it not so puffe you up, that you cannot submit to the simplicity of the Gospell, 1 *Cor.* 8.1. for as learning is the ornament of the minde, so humility is the ornament of learning: many insult over their brethren, and contemne the people of God that want these qualifications, like the Pharisees, *Ioh.* 7.48, 49. Where-

49 Whereas the having of theſe ſhould make us more humble, conſidering the great account ſuch have to make, for according to mens gifts, helps and talents, muſt their account be; they that have received great abilities, and have either idlely buried them, or baſely abuſed them by drawing ignorant perſons into error of life or doctrine, ſuch ſhall receive the greater condemnation.

5. We may not ſtuffe our Sermons with Philoſophy, though we may uſe it in our preparations, yet we muſt ſparingly mention it in publick. *Artis eſt celare artem.* 'Tis not *Ariſtotle*, *Tully*, *Horace*, &c. but the holy Scripture that can convince the judgement, and make it yield: we muſt therefore do by our humane learning, as *Abraham* did by his Aſſe and his ſervant. *Gen.* 22. 5. it may go with us, to the foot of the hill, but not aſcend into the Sanctuary. God will have no plowing with an Ox and an Aſs, *Deut.* 22. 9. but if any man ſpeak, it muſt be with that feare and reverence, with that preparation and diſcretion, as becomes the Oracles of God, 1 *Pet.* 4. 11. *for what is the chaffe to the wheat ſaith the Lord? Jer.* 23. 28. *Quid facit*

Peccatur à multis quod conciones populares magis exornent poëtarum verſibus quàm Scripturæ teſtimoniis. Areti. The leſſe colour is in the glaſſe, the lighter and better it is. *Pulchrè perverſa doctrina paleæ comparatur quæ medullam non habet, nec poteſt credentes nutrire.* Hieron.

facit cum Psalterio Horatius? cum Evangelio Maro? cum Apostolis Cicero? *nonne scandalizantur fratres si te viderint in idolio recumbentem?* Hieron. Eustachio. Vaine Rhetoricall, Philosophicall florishes doe savour of ostentation, waste the time which might be better spent, and hinders the Edification of the hearers; for as in all things, so especially in Preaching, all things should be done to edifying, and therefore 'tis observed that Gods servants, *Moses*, Christ *Paul*, &c. though they were singularly learned, and well accomplisht with all kind of learning, yet they concealed it, and seldome or never shewed it in their publick preaching, but came with holy simplicity, and in the demonstration of the spirit; and thus in our age did holy *Perkins*, *Greenham*, *Baine*, *Bifield*, *Sibs*, *Preston*, &c. *Minimè probi illorum affectatam vanitatem, qui undique corrogatis sententiolis infarciunt suas conciones, scripturarum interim prorsus immemores*, &c. *ut appositè acutissimus* Davenant in *Col.* 2. 8. *v. plura* Ames. *CC. lib.* 4. *cap.* 26. *Q.* 6. & Zep. *de arte concion. l.* 2. *c.* 6.

Tropos ignaris tradere non decet, me artem Grammaticæ docere rideamur. Aug.

6. Spend not too much time in them, rest

rest not here; many study Heathens so long, till they become almost heathenish, like the man that studied School-Divinity so long, that at last he had forgot the Lords Prayer. Many of *Origens* errors, came from an over-weening love of Philosophy.—— Ἕκατα πάντα κακά, *Hippocrat. Omne nimium vertitur in vitium.* I have known some in my time in the University, that doted so long on Philosophy, that they proved errant drones, and could never relish Divinity: what we say of a meer Logician, is also true of a meer Philosopher, *Merus Philosophus, merus Asinus.* These studies are but the elements and preparations onely to Divinity, they are but the way, not our mark and chiefe end, and therefore our learning of these Sciences (as *Austin* well observes) must be *modesta & succincta*, else it may prove *vinum inebrians, implens non nutriens, inflans non ædificans*, saith *Bernard.* These prepare the wit for higher studies, but we must not rest here. *Nam si exotica illa cum Scripturæ thesauris comparentur; nihil nisi πάρεργα, nugæ erunt & quisquiliæ*, Tilenus. *Has itaque disciplinas, paucis, & velut ad majora*

In Philosophiæ indagatione nimium temporis ne insumatur, nec speculationibus inutilibus ætas, quæ serius impendi debet, teratur. Walæ.

Rudimenta sunt non opera. Sen.

Præparent ingenium, non detineant. Sen.

utiliorâque properans percurre. Hyperius *de rat. ſtud. Theolog. l. 1. c. 7. p. 6. ubi plura.*

7. I ſpeak not this to diſcourage any young beginners, (as if I would have none to be Miniſters. but ſuch as can read a Lecture in Philoſophy) who ſtrive and ſtudie for competent abilities, in Arts and Languages, nor any who have reall abilities, and ſhall be judged fit by a Presbytery, and ſo called to the Miniſtery, though for the preſent they be defective this way: for humane learning doth not impower, but fits us to preach; it doth not make us Miniſters, but it maketh us able Miniſters of the Goſpell: it's neceſſary, not ſimply *ad eſſe*, to the being, but *ad bene eſſe* to the well being of a Preacher: 'tis requiſite *neceſſitate expedientiæ & κατὰ τὶ; non neceſſitate abſolutâ*, as if a man could know nothing in Divinity without it. The want of it is a blemiſh and defect, which by all good meanes we ſhould labour to remove; for though a man may be a Preacher and a Diſputant without it, yet he ſhall never be ſo compleat a Preacher, not dexterous a Diſputant, as he that hath it: and therefore

Philoſophia Theologo eſt neceſſaria non ἁπλῶς ſed κατά τι, non quoad τὸ γνῶναι, ſed εὐγνῶναι, (i) non quoad notitiam ſimplicem & abſolutam, ſed quoad notitiam pleniorem & ſolidiorem. Dithmar.

fore I would adviſe all ſuch, (I have known ſome that having ſtrong naturall parts, in a ſhort time have gained good inſight in the Arts and Languages) though they cannot attaine that perfection which others have, yet to get ſuch a competent meaſure of knowledge herein, as to be able to help themſelves, and to ſee with their own eyes, and when doubts ariſe, not to be quite to ſeek, elſe the profane of the world will ſoon diſcover their weakneſſe, and they ſhall be ſure to hear of it to their ſorrow, unleſſe they be very humble, gratious, and wiſe to prevent it, &c. *v. plura apud Clariſ.* Hyperium. *l.*1 *c.*7. *p* 60.

8 Get your learning ſanctifyed; a learned head and an unſanctified heart is a fit inſtrument for the Devill to doe much miſchiefe withall: ſuch oft prove the ſoreſt enemies to Religion; who more learned then the Egyptians, yet who more groſs Idolaters, and greater enemies to Gods people? Who more learned then the Scribes and Phariſees, yet who more graceleſſe in their lives? *Paul* meets with moſt oppoſition at *Athens*, amongſt the learned Philoſo-

phers, *Acts* 17. So true is the Proverb, the learnedst Clerks, are not alwaies the wiſeſt men, they are like an Aſſe deckt with coſtly ornaments. All the humane learning in the world cannot bring a man to ſalvation, it may help to curb corruption civilize a man, and prepare him for better things, but 'tis the ſaving knowledge of the word, which giveth more grace, *James* 4 6. there onely true comfort is to be found; hence it's called by way of excluſion, The word of life, and the word of comfort, excluding all true comfort from any other word or writings, which hath made the Godly to preferre it before all the treaſures in the world. Wee ſhould therefore moderate our delight in other ſtudies, and make them all ſubſervient to this; for this is not the end of our lives to get humane learning, nor muſt it be preferred, much leſſe be equallized to the knowledge of God in his word, but alwaies kept in ſubordination to it; elſe what will it profit us to be good Grammarians, and have skill in tongues, to have our heads full of knowledge, and our hearts empty of all goodneſſe; or to be good Logicians, and skilfull in anſwering

Literatus ſtultus, phaleratus Aſinus.

Etſi illa naturalis cognitio uſum ſuum inſignem habet, ſine Theologiæ tamen ſuperventu ſalutaris eſſe non poteſt. Quantum ergò corpus animæ, terrena cœleſtibus, externa & fragilia æternis & ſpiritualibus cedunt; tantùm cæteræ omnes ſcientiæ huic cedere libenter debent. Wal.

ſwering fallacies, yet ſuffer the Devill to delude us with his ſophiſtry, or to be good Hiſtorians, and know what's done abroad, yet be ignorant of the ſtate of our ſoules at home, &c. Conſider that humane learning is but a common gift of the ſpirit, which is oft beſtowed on Reprobates and Heathens, as well as on Gods people; and therefore the Lord in his wiſedome oft paſſeth by the learned, proud, ſelfe-conceited Rabbies of the time, and chuſeth the poor, the ſimple, and meek of the earth, to ſet forth his praiſe, 1 *Cor* 1.26,27.

9. Yet beware of offending in the defect: Let not the abuſe of any thing, take away the lawfull and ſober uſe of it. God would have us to uſe all helps, (for now we have nothing by Inſpiration, Revelation, or any ſuch extraordinary way, but all by ſtudy, paines and induſtry) he would have us make uſe of our Reading and Reaſon, and not be like Horſe and Mule, which have no underſtanding, *Pſal.* 32.9. nor like children toſſed to and fro with the deluſions of men, *Eph.* 4.14. The worſhip which he cals for, muſt be λόγικος, *rationalis* (i) agreeable to right reaſon. *Maneat uſus, tollatur abuſus.*

Away

Away then with those Fanaticks, Enthusiasts, Anabaptists &c. who boast of the spirit, and of their revelations (the common κρησφύγετον, and refuge, when they are at a stand for Scripture to prove their errors, then they fly to Revelations, as the Papists when *non-plust*, fly to traditions) and under this pretence, they cry down Languages, Arts, Sciences, Universities, &c. But let their pretences be never so specious, they are but back friends to Religion, that decry humane learning. *Julians* Edict forbidding Christians the use of Schools, and exercises of Learning, was esteemed a more dangerous engine to overthrow the Christian Faith, then all the bloody persecutions of his predecessors, &c.

CORONIS.

CORONIS.

LAbantibus literarum ſtudiis, & maxima Reipublicæ utilitates ſimul concidunt; pro cognitione & Scientia, turpiſſima rerum omnium ignoratio; pro ſincero Dei cultu, anilis ſuperſtitio; pro dicendi facultate, ſtupida infantia; pro conſilii copia & ubertate, mentis & judicii inopia; pro excultâ morum elegantia, agreſtis & inamana ruſticitas; pro manſuetudine & humanitate, barbara quædam feritas in vitam hominum invadit. Cooper.

Certainly much reſpect is to be given to the learning & godlineſs of men. There is a great deluſion in many mens hearts, that makes them think it to be halfe Popery, to give any reſpect to learning; although the abuſe of learning hath done much evil, againſt that much hath bin, & may be ſaid: but I dare avow this, that never ſince the beginning of the world could a man be found to ſpeak againſt learning, but an ignorant man; neither

is

is it like; nay I may aver it it is impossible, that any but such will be found to the end of the world; learning hath so much of God in it, that it never had, nor will have any enemy but ignorance, &c.

When we see grace added to learning, it should add much to our esteem of such a man, it is the orient pearl in the gold ring, &c. *Burroughs Irenicum, chap. 13. p. 88, 89.*

Sam:

Sam: *How* the Preaching Cobler, or the Cobling Preachers Epitaph, by *R. O.*

WHat How? *how now*: *hath* How *such learning*
To throw Arts curious Image to the grou̅d?
Cambridge *and* Oxford *may their glory now,*
Vaile to a Cobler, if they knew but How:
Though big with Arts, they cannot overtop,
The Spirits Teaching in a Coblers shop.
Reader, if thou an humane Artist be,
Let humane learning be no judge for thee:
Lay down thy Arts, then try this Coblers End,
And see, if it be by the Spirit penn'd.
Meane time adue, yee Arts and Artists all,
The Spirits teaching may attend the Awl;
And thou brave Cobler blow another blast
Upon their learning, though thou blow thy Last.

R. O.

An Answer to R. O. his Verses made in commendation of a Book of *Samuell How*, a Cobler.

WHo's this, R. O. a Psychopannychist,
Rather the late Pamphleting Mortalist?
If it be He, no wonder that he so
Admire the Cobler, and even kisse his Toe;
And nothing make o' th' University,
Compared with his Awll-sufficiency.
'Tis just with God, that he that vilifies
The glorious Sunne, should Glowwormes Idolize;
And he that smells no sweetnesse in a Rose,
Should judge a Dunghill fittest for the nose.
And he that Mortall makes the Soule, should call
This Samuell How, *Doctor Angelicall;*
Yea think this Samuell *Propheſies as well,*
As ever did the Prophet Samuel.
Indeed for Mortall Soules he is as fit
As lasts can be for shooes, or shoes for feet:
And fitter then the noble Muses Sonnes,
All whose brave blood, a course Immortall runnes;

Except

Except this one degenerate, R. O.
Who may unto his learned Cobler goe,
And to his cure with his old ſhooes commend
His decaid Soule, ſince Sam: *can both amend.*
Doubtleſſe he will doe thus; and perhaps too,
He will at laſt be taught to patch a ſhooe;
And to his end prof ſſd Cobler be,
Imagining ſome rare Divinity
Lies in that Art, where men have every houre,
Freſh charge of ſoles, and over them ſuch power.
I wiſh he may wax wiſer. But if he,
For Sam: How's *ſake, will needs a Cobler be,*
Let him be one in grain. Sam: *hath ſet forth*
A knocking piece of worke, of laſting worth;
Which ought to be diſpenſed by Tranſlations,
For Englands *honour and the good of Nations.*
This let R. O. *Latiniſie: then all*
May him Tranſlatour of Tranſlatours call.

D. *Hallophilus.*

On *Samuell How* the Cobler, lately turned Preacher, *&c.*

WHo is ſufficient for the Miniſtry?
Cri'd once the Gentiles Doctor. That am I,
Thinks every Tradeſman in theſe dregs of Time.
Even How *the Cobler dares the Pulpit climb.*
Belike he thinkes the difference is but ſmall
Between the ſword o'th' Spirit and the Awle.
And that he can as dexteronſly divide
The word of truth, as he can cut an Hide:
And that the ſoules of people cannot chooſe,
But be as tractable as the ſoles of Shooes.
In time perhaps he may his error ſee,
And ſay, none e'r was more deceiv'd then He.
The faults of ſhooes he doth no ſooner ſpy,
But he knows how to cure them preſently.
The faults of men he may his ſpirits ſpend
Upon, and irritate, but not amend.
'Tis not ſo eaſie in the Miniſtry,
To ſet men Upright that doe tread awry,
As in the Gentle Craft. The holyeſt Hearts
Join'd with the greateſt prudence, paines and parts.

Have

Have, oft complain'd that they could doe no good,
On this and that and th'other peece of wood.
Our shooes are soon prevailed with, to quit
Their ancient soles, and new ones to admit.
Men will not be so soon perswaded to
Put off the old Man, and put on the New.
But we may feare, that How, *and such as Hee,*
Mechanicks, that invade the Ministry,
Have no such end, as sinners to convert,
But (O mischievous madnesse!) to pervert
Such as are converts, or are comming on
In a faire way toward Conversion.
They presse not the New Man, but such New Wayes,
As lead men from the Ancient of Dayes.
Whether we New Creatures be or not, wee see
They doe not care, so we their Creatures be.
Against our Reverend Clergy they inveigh,
Because it is a Mountain in their way.
Could they remove that once, all would be theirs;
The Fathers outed, they should be brave Heires.
Just such as Absolom, *had he overthrown*
His Father David, *and possess'd his Throne.*
The liberall Arts they likewise doe decry,
Those needfull Hand-maids to Divinity.
This high born Lady, they would leave as bare
As new shorne Sheep, or naked Indians are.
The Spirit they say sufficient is They might
Say too, the Moon affords sufficient light,

Without this Train of Starres; ye Starres be gone;
Wee'll be contented with the Moon alone.
But against learning would they blaterate,
Unleſſe themſelves were ſo illiterate?
The Ape much fault with' Foxes tayle doth find,
Becauſe himſelfe can nothing ſhew behind.
The Fox thoſe Grapes doth greatly vilifie,
Though ne'r ſo pretious that doe hang too high.
Could tailes be had, they'd well enough pleaſe Apes;
And Foxes could they reach them would praiſe grapes.
Theſe Animals too, had they the Arts they want,
They would them prize, and ſcorn the ignorant.
To ſtrike all dead, thoſe Pillars of our Land,
Jachin *and* Boaz *may no longer ſtand*
Tabor *and* Hermon, *mountaines that maintain*
The gowned Nation, they would make a Plain.
What need, ſay they, o'th' two-fold Athens *now,*
Or Mothers Breaſts, when we paſt children grow?
Our Land can now well ſpare thoſe two great Eyes.
Yes, ſo it can, if it will Heathenize.
No ſure it may well ſpare ſuch Mouths. If God
Permit them long, we may crye Ichabod.
For ſuch wild Preachers, whatſoe'r they ſay,
Will Preach true Preaching, and even Chriſt away.

Th. Elſhmor.

Centuria Sacra.

About one hundred Rules for the Expounding, and clearer understanding of the Holy Scriptures.

To which are added a Synopsis, or Compendium of all the most materiall Tropes and Figures, contained in the Scriptures.

Psal. 119.96. *I have seen an end of all perfection, but thy Law is exceeding large.*

Mat. 5.18. *Heaven and Earth shall passe away, but not one jot or tittle of Gods word shall passe away.*

Iot annumi, & apex unus non cadet de Scriptura, nihil ergo contemnendum aut parvi faciendum in Sacris literis. Illyricus.

Adoro plenitudinem Scripturarum. Tertullian.

LONDON,
Printed by *W. H.* for *Nathaniel Webb* and *William Grantham*, at the sign of the Bear in S *Pauls* Church yard, near the little North door. 1654.

To the Candid and Courteous Reader.

Reader,

When I had perused the Theologicall Rules of Mr. Wilson, *which came but lately to my hands by reason of their scarcity, they being Printed* 1615. *I conceived it might be an acceptable service to the Publick, to Reprint them with some additionall Rules; especially now, when errours abound so much through ignorance of such Rules. But when I perceived by the Printers, that the Presse at this time (when Trading is so dead) would not beare the volume, I was constrained to take another course, and to set forth my owne Rules single by themselves; yet have I given the* succum & sanguinem, *the Mar-*

Ignorantia scripturarum peperit hæreses. Chrysost.

row of Mr Wilson's *Rules, there is not a rule of his, that is very materiall, but thou hast it virtually, though not literally here. These Rules I have been gathering many years for my owne private use; here thou hast them enlarged with references (for brevities sake) to such as handle any Rule more fully. To them is added an Alphabeticall Table, which will be very usefull for the finding out of any thing that is materiall. I have also added many Tropes and Figures, with explanations of the quotations where need required, &c. Now the blessing of God go with it, and give it favour in the eyes of his people, the Lord make it mighty and successfull for the destruction of sin and Satans Kingdome, and for the advancement of the Kingdom, of his dear son; this is and shall be the prayers of him who is*

From my Study
in *Kingsnorton*
Sept. 12. 1653.

Thy servant in
and for the
Lord. *Th. Hall.*

Rules to be obſerved for the right Interpretation of Scripture.

FIrſt, They that would underſtand the meaning of Gods ſpirit, muſt be men of ſpirituall minds, 1 *Cor.* 2. 15. the ſpirituall man (i) the regenerate man judgeth all things (i) he is not only certaine of the truth which himſelfe holds, but he can alſo judge and clearly diſcerne the errors that are held by others. They have received an Unction from the holy one (i) they have the holy ſpirit of God, and this benefit they have by him, that they know all things, [1 *Joh.* 2. 26, 27.] not ſimply all things

Sit mens noſtra terrenâ fæce perpurgata, paſſionum diſcuſſis nebulis, ſancta & ſublimia eſſecta, ut apta, habiliſq; reddatur ad cœleſtia hæc dogmata hauriẽda. à Lap.

Deus amicis ſuis arcana animi ſui communicat. Iohn 15. 15.

things that are knowable, but all things that are neceſſary to ſalvation; and herein the pooreſt Idiot (being a ſound Chriſtian) goeth beyond the profoundeſt Clerks that are not ſanctified; for he hath his own heart inſtead of a Commentary, to help him in the underſtanding of the moſt needfull points in Scripture. He then that would interpret Scripture, muſt come with a Scripture-frame of Spirit; he muſt have a holy and heavenly heart, ſutable to the holineſſe and Heavenlineſſe that is in the word. The Scriptures ſpiritualneſſe, cals for a heart filled with Scripture ſpiritualneſſe, to ſet forth its excellencies: for as no man can rightly ſing *Davids* Pſalmes, without *Davids* ſpirit; ſo no man can rightly expound the Word of God without the ſpirit of God. Carnall, ſenſuall hearts, and ſuch divine, ſpirituall work, will never agree. A veſſell that's full of poyſon, cannot receive pure water; or if it could, yet the Veſſell would taint it.

Sine purâ mente & Sanctorum imitatione, nemo comprehenderit Sanctorum verba. Athanaſ.

Deus ſe puris videndum præbet in verbo ſuo in hac vita, & viſione gloriosâ in futurâ Matt. 5 8. Rive.

Nunquam Pauli ſenſum ingrediaris, niſi Pauli ſpiritum imbiberis. Ber.

Sincerum eſt niſi vas, quodcunque infundis acceſſit. Hor.

'Tis the nature of the Word to be facile and comfortable to ſuch as are of

of a ſemblable diſpoſition to it, [*Micah* 2.7.] but dark, harſh, and hard to the wicked, unregenerate, unmortified men. Sin in the affection, will quickly breed error and darkneſſe in the underſtanding; Pride, Covetouſneſſe, &c. blind the judgement, *John* 5.44. *Luke* 16.14. We muſt be renewed in the ſpirit of our minds, before ever we can prove what is that good and perfect will of God, *Rom.* 12. 2. for the ſecrets of the Lord are revealed to none but ſuch as feare him. *Pſal.* 25.12,14. *Pro.* 1.7. and 9.10.

Lucet Scriptura, ſed filiis lucis. Tilen. *Pium & prudentem requirit lectorem.*

2 Rule. He that would know the mind of God in Scripture, muſt earneſtly beg for the direction and aſſiſtance of the ſpirit of God, that ſo he may be taught of God, to know and doe his will. Nature is blind here, 1 *Cor.* 2. 14. *the naturall man perceives not the things of God*: he may peradventure know the Hiſtory, but not the Myſtery; hee may read the words, but ſhall never ſavingly know the mind of Chriſt without his ſpirit: 'tis this Eye-ſalve which muſt make us ſee, and lead us into all truth. We muſt therefore take *Davids* courſe, goe unto God by Prayer,

Benè oraſſe eſt benè ſtuduiſſe. Luther. *Vbi Deus Magiſter eſt, quàm citò diſcitur, quod docetur.* Leo. *V.* Bowles *Paſtor Evangel.* page 117.

Prayer, and beseech him to inlighten thy understanding, that thou mayest see into those deep mysteries, and wonders of his Law, [*Psal.* 119. 18.] He that would have this wisdome, must aske it of God; for the Scripture can never be rightly interpreted without the assistance and teaching of that spirit, by whom they were inspired that wrote them. No Scripture is of private interpretation, [2 *Pet.* 1. 20.] that is private which is meerly of man, as *ver.* 21. private is not here opposed to publike, but to divine, or to the holy Ghost: Now our interpretations comming from the spirit, are falsely called private, because 'tis that spirit teacheth us, which teacheth all the faithfull. This is the chiefest work, and as it were the foundation of all the rest, without which all other meanes are vaine, therefore begin and end with Prayer.

Hanc veram sapientiam non lectio docet, sed unctio; non litera, sed spiritus; non eruditio, sed exercitatio in mandatis Domini. Ber. *in Cant. Ser.* 37. *Sine spiritu arcana spiritûs quærere, nihil est aliud quàm sine luce videre velle.* Rive.

Now though a man be Godly, and have the spirit, yet he must use the means which God hath ordeined for the right understanding of Scripture, for God will be found onely in his own way.

Orationi lectio, lectioni succedat oratio, Hie. *ad Latam. Ad mentis puritatem industria & exercitatio diligens est adjungenda.* Rive. *Isagog. ad Script. cap.* 18 *p.* 59.

3. The

3. The Originall languages must be studied, they have many speciall Ididioms, proprieties, phrases and elegancies, which cannot be fully expressed in our own or any other language, and therefore 'tis necessary that we understand them in some competent measure; that so in our doubts we may have recourse to the fountain it selfe, from whence the waters drink most sweetly. The ignorance of Greek and Hebrew hath been the cause of many errors in the Ancients, and especially amongst Monks and Fryars. Till we understand the words; we can never find out the sense; nor without them shall we be able to defend our selves, or offend an enemy. To give an instance or two, *Gen.* 3. 15. the Vulgar Latine, *Bellarmine*, and the School-boyes of *Doway*, say, [*ipsa*] shee shall break; we say *ipse*, he shall break. Now by having recourse to the Originall, the doubt is easily answered. The pronoun is Masculine [*Hu*] he, or it, (i) the seed, *Zera*, which in the Hebrew is of the Masculine Gender: 'tis not [*Hi*] shee, in the Feminine Gender: the promise is confined to Christ, the promised seed, this glory

Non est in lege vel una litera à qua non montes magni dependeant. Rabbin.

Hebræi fontes bibunt, Græci (1.) Sept. rivos, Latini paludes. Sphinx.

Bonus Grammaticus, bonus Theologus.

Bell. lib. 2 c. 12. de verbo Dei. See more, De *Prideaux, fascicul. Q 5. p. 36.*

Evincit hoc Doctis. Pareus *Rat. 8. in locum.*

glory must not be given to his Mother, who ingenuously confesseth him to be a Saviour to her selfe, as well as unto others, *Luke* 1.47. Thus the *Rhemists* would prove free-will from that Text, *Luke* 2. 14. Peace on earth, to men of good will; but what saies the Originall? the word is εὐδοκία, which signifies Gods free love to us, but never our free will to good. So *Ephes.* 2. 10. the Vulgar Latine saies we are Gods workmanship created in Christ, *in operibus bonis*, in good works; but our Translation saith, to good works; and so saith the Originall, ἐπὶ, *ad, non in.*

Besides the tongues, a sound and solid interpreter had need of Rhetorick to understand Tropes and figures which are frequent in Scripture: also Logick to Analyse a Text, Philosophy, naturall morall, oeconomicall, with some knowledge in ecclesiasticall Histories; all which rightly improved will give us great light into the Scripture.

Quis, cui, causa, locus, quo tempore, prima. Sequela.

4. Ever observe very carefully the circumstances in a Text; as who speaks, when, to whom, the scope, the end, the matter, especially observe the context what goes before, and what followes.

The

The Rule of the Lawyers hold well here, *Judicandum non est de jure ex sola linea*. We must not judge of the Law by one line, but observe the drift and scope of the place; this gives great light to a Text, and helps to overthrow many errors. One sound Reason thus drawn from Scripture, is of more worth and strength then the opinions of a thousand *Chrysostoms, Origens, Austins*, &c. Remember this distich of *Glassius*, *Quis, scopus, impellens, sedes, tempusque, locusque, & modus; hæc septem, scriptura attendito lector.* The Author, Scope, occasion, Theam, Time, Place; and next, the Forme, these seven let him attend that reads the Text.

Ut absq; fundamento imbecilla est ædificatio, ita nisi invento scopo Scriptura est inutilis. Chryst. *Ex antecedentibus & consequentibus colligitur verus Scripturæ sensus.* Aug. *Vide* Hyperius *de ratione studii Theolog. lib. 2. cap. 11.* & Illyricum *Tract. 1. page. 20*, &c. See more fully Master *Roberts* Preface to the Key of the Bible. page 43. and *Bernards* Faithfull Shepherd *lib. 4 cap. 2. page* 188.

The Scripture lies not in the naked words, or letters, but in the true sense and scope of the words, there lies the life and soule of the Scripture. *Mens legis est lex*: not the bare words, but the meaning of the law is the Law.

Ne putemus in verbis Scripturarum esse Evangelium, sed in sensu; non in superficie, sed in medulla, non in sermonum foliis, sed in radice rationis. Hieron. in Gal. 2.

5. Darke and hard places are to be expounded by plain ones; for the Scripture

ture is both Text and gloſſe, and ever hath light in ſome place, to clear the darkneſſe of others: one Scripture oft expounds, but never contradicts another. *Amica ſemper Scripturarum lites.* In Scripture there are places where the Lamb may wade, and the Elephant may ſwimme; ſome places are clear and plaine to inſtruct our ignorance, others are dark and difficult, [2 *Pet.* 3. 16.] to quicken our diligence, to make us dig and * ſearch, [*John.* 5. 39.] to make us fervent in Prayer, humble in meditation, to make us prize his word, which containes in it ſuch high and heavenly myſteries, and to worke in us a love to the Miniſtery, which God hath ſet apart for the opening of theſe myſteries. If ever wee would be good Interpreters, we muſt oft compare one place with another, and dark places with plaine; for what is obſcure in one place, is made plain in another, ſo that the Scripture is the beſt expounder of it ſelfe. thus *Iſa* 51. 1. look to the rock

Unus locus per plura intelligi debet, obſcura per apertiora. Aquinas *part* 1. *q.* 1. *aut* 9. *Scriptura eſt catena ſimilis, quæ tota ſibi conſtet* Chryſ. *Magnificè & ſalubriter SS. ita Scripturas modificavit, ut locis apertioribus fami occurreret, obſcurioribus autem faſtidia detergeret, nihil enim ferè de illis obſcuritatibus eruit quod non planiſſimè dictum alibi repeniatur.* Aug *lib.* 2. *cap.* 6. *de do. Chr. Chriſtiana. Moris eſt Scripturarum obſcuris manifeſta ſubtexere. Scriptura eſt oratio una copulativa, quarum una pars confirmat, elucidat, exponit alteram.* Gerſon. * *Non dixit legite Scripturas, ſed ſcrutamini (i) cum labore & diligentia effodite arcanos Scripturarum theſauros, ut quæ in venis metallicis aurum & argentum ſtudioſè ſcrutantur.* Chryſoſtome.

from

from whence you were hewne; what's that? *ver.* 2. to *Abraham* your Father, and *Sarah* your Mother. So *Joh.* 6. Christ having spoken of eating his flesh, presently adds, that he spake of a spirituall, not a corporall eating. Thus the Lord in his wisedome hath left some things dark to exercise us, that by search and comparing it with other Scriptures, we might be at last acquainted with the whole Scripture, and not rest contented with the knowledge of some part of it, but might have it richly dwelling in us. Hence he makes the Prophets to expound *Moses*, and the Old Testament is explained in the New. e.g. *Exod.* 3. *I am that I am*; what's that? the Prophet Esaiah will tell you, *Isa.* 48. I am the first and the last, (i) the eternall Jehovah. Thus Christ confutes the Devill by comparing one place with another, *Mat.* 4. 7. Those holy Levites, * *Nehemiah* 8. 7, 8. and *Paul* in the *Acts* 9. 22. and 16. 10. They gave the sense, comparing Scripture with Scripture. Parallell Texts (like glasses) set one against another, cast a mutuall light, and as the Lapidary brightneth his hard Diamond with

See more *Bernards* Faithfull Shepherd. *l.* 4. *c.* 2. *p.* 192.

* *Mephorach exponendo sensum dabant intelligentiam per scripturarum συμβιβάζοντες collatis testimoniis demonstrans; Ezrâ factis ex collatione Scripturarum.*

See more fully *Roberts* Key. *p.* 59. *Rule* 8.

with the dust shaved from it selfe: so must we clear hard Scriptures by others that are plaine and perspicuous, as an* acute and pious Divine hath wel observed.

*Trap. com. on Mat. 4. 7.

6. We must beware of taking those words literally, which are to be understood figuratively, or of taking things figuratively, when they should be interpreted literally; wee may not make figures where the Scripture makes none, nor make it bleed with straining it too hard. This was *Origens* fault, sometimes he would take that literally, which was to be understood mystically; thus mistaking that place, *Matthew* 19. 12. Hee gelt himselfe; and many times hee allegorizeth even plaine Scripture, and therefore often misseth the true sense. Now if a word admit of many significations, by the scope and circumstances of the place we may find, which is the most proper signification; and where the Text will beare it, wee may make use of both.

In Scriptura explicanda manifesta est hæresis sicut figurata propriè accipere, ita quæ sunt propriè dicta ad Tropicam locutionem detorquere. Aug. *de Doct. Christ. l. 3.* See more, *Weemse 1 Vol. p. 231, 232, &c. Vbi malè nemo pejus.*

Fas est interpreti ex duabus interpretationibus cum utraq; textui congruit, alter utram absque vitio sequi. Ravenel.

7. All all our expositions must agree with the Analogy of Faith,

Romans

Romans 12. 6. Wee must Prophesie according to the proportion or analogy, [κατὰ τὴν ἀναλογίαν] of Faith; which is nothing else but the constant tenour of the Scripture, in the plain points of Religion, as the Articles of our Faith, the Lords Prayer, the Creed, and the fundamentals in our Catechise, all which are proved by cleare Scripture. Now in expounding, wee still have an eye to this, and know, that what ever interpretation contradicts this Analogy of Faith, is alwaies false. e. g. this is my body, it cannot be true literally, because it is contrary to the Analogy of Faith, which tels us that Christs humane nature is ascended into Heaven, and the heavens must containe him till his second comming, *Acts* 3.21. it must therefore be understood figuratively. So *Rom.* 12.20. to feed our enemy, and give him drink, are to be taken literally; because they are agreeable to the Analogy of Faith; but to heap coales of fire on his head, must be taken figuratively, because in the letter it is contrary to the sixth Co mandement, So *Mat.* 5. 29. We should therefore take speciall care to be well grounded

2 Tim. 1. 13. Heb. 6. 1. *Per analogiam intelligimus non tantùm quod totidem verbis expressè in SS. reperitur, sed etiam quicquid ex iis* ἀναλόγως. *per consequentiam necessariam deducitur* D. Morton. *Apolog. Analogia est cum veritas unius Scripturæ ostenditur veritati alterius non repugnare.* Aq: p. 1. q 1. art. 10. See more, *Bernards* Faithfull Shepheard. l. 4. c. 2. p. 184.

in the fundamentals and principles of Religion; for ignorance is virtually every error. *Mat.* 22.29, *yee err not knowing the Scripture*: and seminally 'tis every sin, this made *Paul* a persecutor, 1 *Tim.* 1. 13. and the Jews to crucifie Christ, *Acts* 3.17.

8. You must come to this worke, with an humble heart. *Purge out all pride, selfe-conceitednesse, and prejudicate opinions, lay aside all by-ends and aimes, become a fool in thy selfe, that thou maiest be wise in God, submit thy judgements, will and affections to his his will, and then he will teach thee, *Ps.* 25.9 *Isay*, 28 9. *Mat.* 11.25. God will not vouchsafe to shew us so much as the form of his house, till we are humbled, *Ezek.* 43. 11. *A proud person is fit to make an heretick, he doth not take the sense which Scripture yields, but imposeth his sence upon it; he is ready to interpret that for Gods wil, which is most sutable to his own, *Psal.* 59. 21, these like the spider, turn all to poyson. Get an humble heart, and then thou wilt look on every truth of God, as infinitely above thee, and so wilt willingly receive it from any; even a child with Scrip-

*S. licèt per se clarissima, superbis tamen est obscura ob eorum cæcitatem & pravum affectum. Luth.

*Mater omnium Hæreticorum superbia. Aug. SS. Vult in timore & humilitate tractari, & magis studio piæ orationis penetrari, quàm acumine ingenii. Lu de scrip. Sicut Demost. in eloquentia, pronunciationi primas, secundas, tertias dedit: ita ego in Christi sapientia primas, secundas tertias, dabo humilitati, quam Dominus noster ut doceret, humiliatus est nascens, vivens, moriens. Aug.

Scripture-Reasons may lead thee, *Isa.* 11.6. then, and never till then, wilt thou say with *Baldassar*, a *Germane* Divine, let the word of the Lord come, let it come, had we six hundred necks, they should all submit to it. We must not do (as many doe in our daies) who bring the Scripture in subjection to their opinions, conceits and practises, when they should humbly and readily conform their opinions and practises to the Scripture.

Veniat, veniat verbum Domini, & submittemus ei, sexcenta si nobis essent colla. Mel. Ada.

Is optimus interpres qui sensum è scriptura potiùs retulerit, quam attulerit, Hilar.

9. Ignorant persons that cannot use these meanes, must goe to such as are godly, and have skill, as the blind man that cannot see himselfe, will seek out for a guide. *Mal.* 2.7. the Priests lips must preserve knowledge, and the people must seek Gods Law at his mouth. They must read good bookes, get sound Commentators, conferre much, humbly suing to God for direction, who first or last will resolve our doubts. To the diligent hand that makes rich in spirituals as well as temporals, and if we be active for knowledge, and in despight of all oppositions, can follow on to know the Lord, he hath then promised that we shall *know him, *Hos.* 6.3. If

*Cognitione approbationis, non apprehensionis experimentali & affectivâ, non discursivâ

we be diligent in searching, God will be faithfull in revealing; and if we sincerely doe our duty, we shall quickly find the blessing.

Bonum est scire & sequi.

10. Practice the truth, when the Lord shall make known any truth to you, presently obey it, and submit to it, so shall you know more of Gods mind, *John* 7. 17. when our workings and walkings bee Scripture-explications. God then delights to reveal himselfe unto us: if *David* will but keep the precepts of the Lord, he shall be wiser then the Ancient, wiser then his Teachers, [*Psal.* 119.98.99,100.] and wiser then his subtle enemies. Oh then let our practise come up to our light, and our Gospell-principles be answered with Gospell-conversations, and our Gospell-light, with Gospell lives; for then the Lord finding us faithfull in a little, will shew us yet greater things, *Phil.* 3.15. and if we be carefull to obey his truth, he hath then promised to give us his spirit, [*Acts* 5. 32.] which shall be in us a spring of illumination, sanctification, consolation, &c.

Via rectè judicandi de doctrina est, si præparetur animus studio placendi Deo & faciendi ipsius voluntatem. Rolloc. in *Job.*

11. Words of knowledge imply affection

fection and practice, *Eccl.* 12.1. Remember (i) know, fear, love and obey God. So 1 *Cor.* 11.24. doe it in remembrance of me; (i) with care, fear, love, delight; for 'tis not a bare Historicall remembrance, but a sin crucifying, soul-affecting remembrance. So *Deut.* 8 11, 18. *Psal.* 1. 9, 17. and 106. 21. and 1.6. 2 *Tim.* 2 19.

Recordatio Dei notat cultum Dei: ut impii obliviſci Deo dicuntur. Sibel.

12. The Hebrews instead of an Epithet, doe put the substantive in the genitive case; as men of mercy, for mercifull men, a land of desolation (i) a very desolate land, a man of desires, (i) a man very desirable and lovely, *Dan.* 9. 23. the son of perdition (i) one ordained for damnation, *John* 17. 12. The man of sin, 2 *Thes.* 2. 3. there is an emphasis in it (i) a very sinfull man, a man made up of wickednesse, being as it were sin it selfe in the abstract. So *Benmavoth*, a son of death, 1 *Sam.* 20. 31. (i) one that shall surely dye; a sonne of *Belial* (i) one notoriously wicked, 1 *Sam.* 2. 12. so *Eph.* 2. 3. children of wrath. (i) by nature we are all poor, damned, undone creatures. 'Tis an Hebraisme very frequent in Scripture; hence Christ is called a man of sorrows,

Vanitas vanitatum, est Hebr. (i) *summa, vanissima vanitas. v.* à Lap. *in Eccles.* 1. 2. *ubi plura.*

Homo ille merum scelus: hæc enim est vis idiotismi Hebraici. Beza. Col. 1. 13. *filius dilectionis* (i) *dilectus* & 3. 12. *viscera misericordiæ* (i) *visceralem misericordiam.*

rows, *Isaiah* 53.3. (i) a man even compacted and compounded of all kinds and degrees of sorrows. So *Jeremy* (15, 10.) was counted a man of contentions (i) an exceeding contentious man: thus Genitives are put for Adjectives, and doe increase the signification.

(i) *Vir dolorum undique doloribus obsitus, ex doloribus conflatus, & non nisi dolor, imò pelagus dolorum esse videretur.* à Lap.

13. One proper name is oft given in Scripture to severall persons: as the name of *Pharaoh*, was a common Title to all the Kings of Egypt; *Joseph* stands before one *Pharaoh*, *Moses* is sent to another, &c. * Writers observe ten of that name in Scripture, as the Philistines called their Kings *Abimelech*, and the Romans called their Emperours, *Cæsar*; so the Egyptians called their Kings by the name of *Pharaoh*, Thus we read of three *Herods*. 1. *Herod* the *Ascalonite*, in whose raigne Christ was born. *Mat.* 2.1. 2. *Herod* the *Tetrarch*, who beheaded *John*. 3. *Herod Agrippa*, who killed *James*, *Acts* 12.

Pharaonis vocabulum non personâ, sed dignitatem notat. * *V.* Ravanel. *in verbo Pharao.*

14. When a Text admits of several interpretations, which must I chuse? 1. Observe the Context, the scope and drift of the place, and see which exposition agrees best with that, and cleave

to

to that; its stronger then the sayings of a thousand *Origens*, *Austins*, &c. 2. Observe which agrees best with the Analogy of faith, and other places of Scripture. e.g. *Pro.* 25.21,22. *Rom.* 12.20. If thy enemy hunger, feed him, &c. by so doing thou shalt heap coales of fire on his head: Some by coales here understand, coales of confusion; others coales of conversion; though both may stand, yet the last is farre more safe and genuine 1. Because it agrees best with the Context, which forbids private revenge, and commands us to love our enemies, as *ver.* 19. before the Text, and *ver.* 21. after plainly shew, *be not overcome with evill, but overcome evill with good*, (i) by thy goodnesse, and unexpected kindnesse, thou shalt so melt and humble him, (as a great fire makes the hardest Iron and Steel to melt) that of a foe he shall become a friend. 2. This expositon is most agreeable to the Analogy of faith, which commands us to love our neighbour, yea though he be our enemy, and to seek his good, but never his ruine: now that sense which cals us from malice to charity, is ever best. Thus that act of *Naaman*, [2 *Kings* 5. 17,18.]

Intellige carbones ignis esse urentes pœnitentiæ gemitus, quibus superbia sanatur ejus qui dolet se inimicum fuisse hominis à quo ejus miseria subvenitur. Aug. de Doct. Christ. l. 3. cap. 16.

17,18.] in going to the house of *Rimmon*, is very much controverted; some say he sinned in so doing, others as godly and as learned, say no; what shall we here doe? scan the Text, and we shall find it probable, that he did not sin: For 1. 'Tis concluded by all, that *Naaman* was a true convert, and the Text clears it. 1. He will doe nothing without the Prophets direction and approbation. 2. Whereas before he was an Idolater, and sacrificed to false-gods, now he resolves to worship onely the true God. *ver.* 17. and if so, is it likely that hee would desire a toleration to sinne? or doth he not rather beg pardon for his former Idolatry; for the words may be read in the Preter Tense, as well as in the Future. q. d. the Lord pardon thy servant, that when my Master went to the house of *Rimmon* to worship there, and leaned on my hand, and I bowed my selfe, &c. 3. *Naaman* bowing was not a Religious worship given to the Idol, (for he had openly disclaimed all Idolatry before) but his bowing was onely in a civill respect, that the King might lean on his shoulders, and this he did, (as Mr *Perkins* well

Fuit curvatio Politica & civilis, non religiosa. à Lap.

Obsequium fuit Domino debitum à servo, ideò nullâ lege prohibitum, Sanctius.

well obſerves): with open and publick proteſtation, that he would worſhip none but the true God, and therefore to him he reſolves to build an Altar in his own Country. 4. The Prophet would never have bid him goe in peace, had he begged for a toleration in Idolatry; for what peace can there be to the wicked?

Hæc verba ſunt ejus, qui poſtulata concedit. San.

Ob. He begs for pardon, therefore he ſinned in what he did.

Anſ. He being tender conſcienc'd, and ſcrupulous (as moſt young converts are) craves pardon for this his bowing, though but in a civill reſpect, as fearing it might be interpreted a Religious worſhipping of the Idol, &c. This is a charitative interpretation, and they ſay it is beſt offending on this hand: love takes doubtfull things in the beſt ſenſe.

Conſule G. Abbat *Prælect.* 42 p. 160, &c.

Dubia in parte meliori ſunt interpretanda.

Take but one more perplexed Text, and I have done, *Eccl.* 7.16. *Be not righteous over-much, &c.* 1. Say ſome, theſe are not the words of *Solomon*, but of the Atheiſt, and carnall Polititian, who hearing *ver.* 15. of the righteous mans periſhing in his righteouſneſſe, and the wicked mans prolonging his daies,

See more *Wecmſe.* 2. *vol. l.* 1. *Ch.* 3. *p.* 100. Wendelin *Theolog. l.* 1. *c.* 24. *p.* 601.

daies, presently the carnall man with his corrupt reason concludes, *Be not then righteous over-much.* q. d. seeing righteous men fare so ill, carry things with indifferency, and be not too precise and too holy, and more wise then other men; be discreet and wary lest thou bring thy selfe into danger and trouble.

Dum furor in cursu est, currenti cede furori, say Polititiane.

2. Say others, here is condemned all rigour in Justice, whether vindictive, distributive, or commutative. Magistrates must not be too severe in executing extream justice on every slight occasion and sin of infirmity; but they must use a discreet moderation and equity, not being too severe on the one hand, nor yet too remisse in sparing or favouring wickednesse on the other hand: So private persons must not stand too much upon their own right, nor yet suffer their innocence to be too much wronged; but in charity and wise integrity we should yield sometimes to others, considering our humane frailty.

Loquitur de justitia illa severa quâ sæpè proximos judicamus; Scarpius.

Est Justitia absoluta, sic nemo justus; Justitia inchoata, sic justus perit, justitia æquivoca, sic ne sis justus nimis. v. concio. Dr Halli *coram Synod. Dordreit.* p. 41.

3. Some conceive that here is condemned curiosity and carelessnesse. q. d. doe not curiously search into those mysteries

steries which are not revealed; lest by thy pride and curiosity, thou bring Gods judgements on thy selfe; nor yet be so wicked and careless as to neglect the truth that is revealed.

4. Say others, here is condemned, not true righteousnesse, or true wisedome, (for so we can never be too righteous, too wise, or too religious and forward; in justice, as it is justice, wee cannot exceed, though in respect of the circumstances, as the persons to whom, when, and where we do justice, we may exceed or come short, as *Pro.* 17. 17. to condemne the just is the excesse, and to spare the wicked, is the defect of justice) but *Solomon* here condemnes pharisaicall righteousnesse; when men are not content with the righteousnesse which Gods word reveales, but out of their pride and selfe-conceitednesse, they will have a righteousnesse of their own beyond the word; thus the Pharisees trusted so much to their owne righteousnesse, traditions and works, that they contemned Christ. These, these are the men that are over-righteous: such are Papists and all will-worshippers with their merits, works of su-

Propriè nullus est nimis justus, temperans, &c. quia quò major est justitia vel virtus, eò est perfectior. à Lap.

Quisquis plus justo non sapit, ille sapit. Mart.

supererogation, &c. Thus the Anabaptists are over-righteous and rigid, they boast of their perfection; when he that hath but halfe an eye, may plainly see their grosse imperfections; they tell us that the Church must not be a mixt society, they must all be Saints, reall Saints say some, &c. What is this but to be over-wise; even wise above that which is written? *Vanitas hîc notatur hypocritarum ostentantium non suas virtutes, sed virtutum umbras quibus præ aliis semper apparere student. Rigidi solent esse virtutis satellites & præcones, neque satis est illis si sint reliquis similes, quin nescio quid peculiare semper affectant.* Layus *in locum.* Though I shall condemne none of these opinions, yet the second and the last in my judgement are most sound, agreeing best with the context and analogy of faith.

See more fully Mr *Baxters CC. Direction* 26.

V. Pagnin *l.*3. *instit. cap.*12.

15. The Hebrews often use the Imperative Mood for the Future Tense, to shew the certainty of a thing, as *Amos* 5.6 *Seek the Lord, and live yee* (i) *yee shall certainly live.* So *Deut.* 32.49,50. *The Lord bids* Moses *goe up to Mount* Nebo *and dye there* (i) *thou shalt certainly dye there*; and on the contrary, they

they ſometimes put the Future Tenſe for the Imperative Mood, as *Exod.* 20. thou [ſhalt] not kill, ſteal &c. for doe not kill, ſteal, &c. So *Mal.* 2. 7 *ſhall preſerve knowledge* (i) *let them preſerve knowledge.*

16. Then a thing is ſaid to be done in Scripture phraſe, when it begins to be done; Thus *Jeremy* tels the people that after 70 years captivity in Babylon, they ſhould returne from thence, yet many were left in Babylon after that time; but becauſe the returne from thence beganne that year, therefore its ſaid to be done then. Thus Chriſt is ſaid to be crucified at the third houre. *Marke* 15. 25. becauſe the Jews then cryed, crucifie him, crucifie him, and *Pilate* conſented to them, commanding that he ſhould be ſcourged, and as it were prepared for the Croſſe, but at the end of the third houre, the ſixth beginning, *Pilate* juridically condemned him, and preſently they crucified him. *Marke* then declares the originall and beginning of Chriſts Crucifying at the third houre, but *Matthew* [27, 46] with the reſt, ſet forth the execution and complement of it at the ſixth houre; or di-

Res tum demùm dicuntur fieri, cum incipiant manifeſtari. Reg. Patrum.

Td crucifixerunt allum inchoatum ſignificat, non perfectum. à Lap. in *John.* 19. 14.

dividing the day into four quarters (3 houres to each quarter) it was in the third of them, that Christ was Crucified.

In illis quæ Metaphoricè dicuntur, non oportet accipere similitudinem secundum omnia. Reg. Sybila.

17. In Parables we must alwaies look more to the sense and scope, then to the letter. Now in a Parable there are three things considerable.

1. *Cortex*, the words and termes.
2. *Radix*, the scope it aimes at.
3. *Fructus*, the fruit which may be gathered from thence.

Theologia symbolica, sive parabolica, non est argumentativa. Aquinas.

Hence we say, that borrowed speeches make no grounded Arguments; they illustrate, but they prove nothing; they are comparisons, but not foundations. Thus *Mat.* 13. 24, 25, &c. The Parable of the Tares mixed with the Wheat, doth not argue a toleration of all Sects, but the scope of it is to shew that there will be a mixture of good and bad in the Church to the end of the world.

Meiósis.

18. In Scripture many times lesse is spoken then is meant as *Psal.* 51. 17. *a broken heart God will not despise* (i) he highly prizeth a broken heart. So

1 *Thes.*

1 *Thes.* 5. 20. despise not prophesying (i) see that you highly prize the preaching of the word. So *Heb.* 10 38. if any apostatise, Gods soule will take no pleasure in them (i) hee detests and abhors them 1 *Cor.* 10. 5. but with many of them, God was not wel pleased (i) he was highly displeased. *Psal.* 22. 6. *Pro.* 24. 23. 'tis not good (i) it's very evil, *Exod.* 20. 7. not hold him guiltlesse (i) he will certainly punish him, *Mat.* 12. 32. never remitted (i) certainly punished.

Iob 5. 17. 1 Tim. 4. 12. and Tit. 2. 15. 1 Sam. 12. 21. *which cannot profit* (i) *which will greatly hurt you.* Ier. 32. 35. *which I have not commanded* (i) *I have severely forbidden.*

19. In Scripture there are also many hyperbolicall speeches, by way of amplification; as, *thy seed shall be as the sand of the Sea*, *Gen.* 32. 12. 1 *Sam.* 13. 5. *Psal.* 78. 27. *as the starres of Heaven.* *Heb.* 11. 12. *as the dust of the earth*, *Gen.* 13. 16. *Numb.* 23. 10. *a land flowing with milk and hony*, *Exod.* 3. 17. *I will make your Heavens Iron, and your earth brasse*, *Levit.* 26. 19. *Swifter then Eagles, stronger then Lyons*, 2 *Sam.* 1. 23. *Judges* 20. 16. *Rivers of teares run down mine eyes*, *Psal* 119. 136. not a tear or two, but abundance of teares. So *Psal.* 46. 2, 3. and *John* 21. *ult*, by these instances 't will be easie to observe more.

20. Christ

20. Christ and his Apostles citing testimonies out of the Old Testament, doe often follow the Septuagint, rendring the sense but not the words, because the Scripture lies not in the bare words and syllables, but in the sense and meaning. Hence sometimes they change something for illustration. Thus *Michah* 5.1. compared with *Mat.* 2.6. *Micah* cals *Bethlehem* little, in respect of outward pompe and riches; *Matthew* cals it famous and great, because Christ should be born there. Thus *Mal.* 3.1. with *Mat.* 11.10. and *Hos.* 1.6. with *Rom.* 9.25. sometimes they omit a word, sometimes they add something for explication sake, as *Mat.* 2.15, 23. and 26.31. *Rom.* 10.15, 18, 19, 20, 21. 1 *Cor.* 2.9.

Scriptores sacri in citandis V.T. testimoniis non tam verba sequuntur aut numerant, quàm expendunt sententias, quæ si serventur de verborum qualitate ac numero non laborant. Sanctius. Christ and his Apostles did follow the Septuagint, which gives the sense and not the words. See more fully *Weemse* Iewish Synag. *c.* 4. *p.* 61, *&c.* *D.* Prid. *fascicul. cont.* Q. 3 *page.* 24.

21. These words [for ever, and from Generation to Generation, &c.] do oft signifie in Scripture phrase, not eternity, but onely that which shall endure a long time, for some ages and Generations of men, as *Gen.* 13.15. and 17.8. *Exod.* 28.29. *Levit.* 25.46. *Dent.* 15.

1. *Æternum pro diuturno, Hyperbole.* 2. *Typicè æternum.* So *Canaan* was a type of Heaven an eternal inheritance. 3. *Catachrestice æternum*, that which endured a long time, was said to be eternall, thus circumcision was a covenant for ever (i) till Christ came, *Weemse.* 1 Vol. *p.* 259.

17. 1 *Chr.*

17. 1 *Chro.* 15. 2. *Pſal.* 132. 14. and ſo the word [no more] doth not totally deny, but onely ſignifies many times ſome delaying of time, as 1 *Sam.* 7. 13. the Philiſtines came [no more] into the Coaſt of *Iſrael*: how can this be, when it is apparent they came divers times after, both in the daies of *Samuel, Saul* and *David*? the anſwer is eaſie, q. d. The Philiſtines were ſo ſhattered and broken by the immediate hand of God, that they durſt [no more] at this time, adventure to ſet upon *Iſrael*. So *Iſaiah* 23. 12. *Ezek.* 26. 13, 14. *Tyre* ſhall ſing [no more] nor be built [any more] yet after ſome time ſhee was re-built and returned to her former mirth and Merchandiſe.

See Mr *Leigh Heb. Crit. in verbo Gaolam. p.* 374. *fol.*

V. plura apud Salmeron. *Prolegomen.* 13. *formul.* 29.

22. Falſe, unprofitable, uſeleſſe things, in Scripture-dialect, are accounted as no things; thus a wicked graceleſſe, unrighteous man, is accounted as no man, *Jeremy* 5. 1. run to and fro through the ſtreets of *Jeruſalem*, and ſee if you can find [a man] why? the ſtreets were full of men, yea, but becauſe they were not good men, God accounts them as no men. Thus the wicked are ſaid to have [no heart] *Hoſ* 7. 11.

i. no heart to goodneſs, and then as good have no heart at all. Thus the wicked are ſaid [not to hear] the law, becauſe they doe not hear it rightly, obediently. Thus the Prieſts are ſaid [not to know] the Lord, *Jer.* 2, 8. they were Prieſts, and ſo could not be totally ignorant, but becauſe their knowledge was meerly notionall and ſpeculative, without obedience and practiſe, God eſteems it as no knowledge.

23. By an Euphemiſmus or Antiphraſis, the Scriptures ſometimes put a faire name on a foule vice. Thus, 1 *Kin.* 21.13. *Naboth* is ſaid [to bleſſe God and the King] (i) to curſe them. So *Job* 1.5. it may be my ſons have ſinned; and [*Baruch*, have bleſſed God] (i) have curſed him. Thus the veſſell wherein Nature doth eaſe it ſelfe, is vailed with the periphraſis, a veſſell wherein is no pleaſure, *Ier.* 22.28. *Hoſ.* 8.8. So *Deut.* 23.15. *Judges* 3.24. and 14.18. *Iob* 31.10. *Pſal.* 51. Title. *David* went in to *Bathſhebah*. So *Rom.* 1.24,26,27.

See more *Weemſe.* 1. *Vol. l.* 2. *c.* 3. *p.* 247, *&c.*

24. 'Tis a ſafe way, where a Text admits of many (but not contrary) ſenſes to take in all, leſt we miſſe the meaning: where no reaſon doth conſtrain,

ſtrain, we are not to reſtrain the words, but may take them in the largeſt ſenſe, if there be nothing to hinder us, neither matter, phraſe, context, or ſcope; nothing contrary to other Scriptures, nor the analogy of faith; then may you take all; for in a Scripture which may without impeachment of any truth, admit divers ſenſes, I may not be ſo poſitive in one, as to reject all others. e.g. *Pro.*23.23. *buy the truth*, what truth? why truth in judgement, truth in affection, truth in doctrine, truth in diſcipline, truth in words, and truth in works: all theſe muſt we labour for, but the two firſt being moſt genuine, and the foundation of all the reſt, are principally to be ſought after. So *Epheſ.*5.16. *Redeem the time*, why but the word is καιρὸς, *opportunitas temporis*; yet becauſe the word is taken promiſcuouſly in the New Teſtament, we may make uſe of both, and ſay, redeem time, and eſpecially the ſeaſons of time. Thus in that much tortured Text, 1 *Cor.*12.7. *There was given me a thorn in the fleſh, the meſſenger of Satan to buffet me.* Interpreters vary here very much: ſo many men, ſo many opinions, ſo

that as one ſaith in a like caſe, I think this Text had been clearer, if ſome had never medled with it, eſpecially the Ancients are much miſtaken about this thorn in the fleſh, &c. 1. Some of them thinke it to be ſome bodily ſickneſs, ſome ſay 'twas a perpetuall headach, others, the gout, or a paine in the ſmall guts, or weakneſſe of ſtomack, or fleſhly luſts, or at leaſt ſome diſeaſe laid on him by the Devill: theſe are moſt of them ridiculous.—Would the magnanimous Apoſtle (think wee) that had gone thorough ſo many difficulties and dangers, have begged ſo oft and earneſtly to be delivered from a poor diſeaſe? nor is it probable that ſo mortified, ſo laborious, ſo temperate a man, ſhould be troubled with luſt, or if it had been ſo, no doubt but he would have uſed that remedy, which he preſcribed to others in that caſe, 1 *Cor.*7 9. beſides, the remedy being ſpirituall, *v* 9. it is not probable that the malady was corporall: others think this thorn to be ſome cruell perſecutor, ſuch as *Alexander* the Copper-Smith, of whom he oft complaines, 2 *Tim.*4. 14. he by his perſecution and reproaches, ſeemed to be the Divels

Neſcio an hic locus facilior fuiſſet ſi nemo eum expoſuiſſet. Maldonat.

Caro hic meo judicio non corpus, ſed partem animæ nondum regeneratam ſignificat; q. d. mihi datus eſt ſtimulus, quo caro mea pungeretur: neq; enim adhuc ſum adeò ſpiritualis cum obnxious ſim tentationibus ſecundum carnem. Calvin *in locum.*

Devils agent to buffet him, but this ſenſe is ſtil too narrow, for theſe were but externall thorns, of which the Apoſtle uſed to glory, and not complain.

3. Others more genuinely take it metaphorically, for internall temptations, which are fitly called * buffetings, becauſe they come ſo thick upon a man, that he can hardly take breath; the Devil dogs good hearts with fouleſt luſts, ſometimes with Atheiſme, Idolatry, blaſphemy, &c. in all or any of which, if the ſoul be meerly paſſive, (as the word buffeting here implies) they are Satans ſins, & our croſſes onely; and therefore the moſt pious and judicious, doe conceive this thorn in the fleſh, & *meſſenger of Satan, to be ſome inward corruption edg'd with a temptation, which Satan ſtirred up in his heart to vex him; or originall corruption ſet on by the Devil; others conceive it to be a wound in the ſpirit, the ſting of conſcience preſſing him downe to the loweſt hell, (in his own ſenſe) who before was taken up to the higheſt heavens; and this ſeems beſt to agree with the ſcope of the place, for *ver.* 7. he tels us, that he had abundance of Revelations [as at his firſt conversion,

* *Hoc in meditato habeant qui præſtant eximiis virtutibus: ſi qua habeant admiſſa vitia, ſi quibus odiis impetantur, ſi quibus ſugillentur maledictis, non tantùm ferulas eſſe cæleſtis magiſtri, ſed colaphos, qui verecundiam inculiant, & retundãt omnẽ ſuperbiã & ferociam.* Calv. *in locum.*

* By the meſſenger of Satan, ſome conceive is meant, ſome ſin whereunto *Paul* was tempted, as a means to keep him humble, for nothing is matter of ſo great humiliation to a gracious heart, as the feeling of the power and ſtrength of ſin within it.

version, *Acts* 9. 5. 2. When hee was called to *Macedonia*, *Acts* 16. 9. 3. When he went to *Corinth*, *Acts* 18. 9. 4. When he was sent to the Gentiles, *Acts* 22. 17. 5. When he was in danger of shipwrack, *Acts* 27. 23. and here when he was caught up into the third Heaven, *v.* 2.] Now lest the Apostle should be exalted above measure [he doubles that saying] God in his wisedome lets Satan loose upon him, to humble him, to buffet and vex him, and keep him low: now because this somewhat hindered him for a while in the chearfull discharge of his calling; it's fitly compar'd to a thorne in the foot, with which a man cannot goe but lamely, and with very great paine, &c. Briefly, the Paraphrase may be this, q.d. God hath vouchsafed me many glorious Revelations, with the number of which lest I should be exalted, and too much puffed up (as our fraile nature is easily transported) there was through the holy permission, and wise ordination of God, way given to some strong and violent corruption, edged with a temptation from Satan, to humble and afflict me, lest I should be exalted above measure;

Σκόλοψ, *est aculeus corpori inhærens, vel spina pedem pungens. Ego sub hoc vocabulo comprehendi arbitror omne genus tentationis quo Paulus exercebatur.* Calvin.

Attendant omnes pii quantum sit superbiæ venenum, quod non potest nisi veneno curari. Aug.

ſure; whereupon I oft and earneſtly beſought God, that he would be pleaſed to rebuke the Tempter, and to free me from thoſe violent injections, which Satan darted in upon me, and from thoſe troubleſome ſuggeſtions of the fiend; But he ſaid unto me, content thy ſelfe to wraſtle a while with this temptation, knowing that 'tis ſufficient that I doe by my power defend thee, and by my grace uphold thee from the prevailing power thereof; beſides, the glory of my power will be the more ſeen in thy weakneſſe, &c. Now when *Paul* ſaw that God gained glory, and himſelfe humility by it, he was contented to beare it, yea he reſolves to glory in it, ſince he ſaw it was a medicine to cure him of pride, and not a poyſon to deſtroy him: So that here as in a glaſs, we may ſee why the Lord ſuffers his choiceſt ſervants to be vext by Satan, and afflicted with variety of temptations. *viz.* to hide pride from their eyes, and to keep their graces in exerciſe; I ſhall ſhut up all with that excellent counſell of *Muſculus* on the place. *Cogitandum eſt hîc pro homini, quàm proclive ſit carni ut propter qualemcúnque*

Conſideremus diligenter quis hîc loquatur, vicerat tot pericula, tormenta & alia mala; triumphum de omnibus Chriſti hoſtibus egerat, expulerat mortis timorem, mundum renuntiaverat, nec dum tamen ſubegerat penitùs ſuperbiam; imò adeò anceps illi certamen reſtabat, ut vincere non poſſet niſi colaphis cæſus Calv. *in locum.*

prærogativam insleiur ac superbiat: etenim si hoc erat Apostolo tot laboribus ac periculis depresso usque adeò timendum, ut singulari quadam antidoto opus haberet, per quod contra tentationem superbiæ in humilitate ac modestia continerentur; quid nobis non est multo timendum amplius, qui etsi patrum revelationum excellentiam consequuti non sumus, multò tamen minus habemus roboris ad resistendum tentationibus superbiæ, quantumcunque levibus ac minutis, quàm habuerit ille contra tam graves superbiendi occasiones. Quare admodum desipiunt qui studio dignitates ac honores in hoc sæculo ambiunt, non considerantes quantis seipsi periculis obnoxios reddant.

Now in this variety of opinions, I shall leave the judicious Reader to his choice. *Ego enim facilè patior unumquemque abundare suo sensu.* Luther.

25. Some numbers in Scripture have a kind of eminency and excellency in them; especially these three: Three, Six and Seven. Hence the Scripture when they would inlarge or multiply the sense, they use one of these numbers. Thus *Jer.* 7. 4. *They cry the Temple of the Lord, the Temple, the Temple* (1) they did

Numerus Ternarius symbolum est multitudinis & universitatis tria enim sunt ōnia, scilicet, prima. Arist.

did oft repeat that word. So *Jer.*22. 29. *O earth, earth, earth, heare the word of the Lord*; that threefold repetition makes the ſpeech more emphaticall and vigorous. So *Ezek.*21.27. *I will overturne, overturne, overturne it,* (i) *I will mightily and ſurely overturn it.* So when the Angell would ſhew the greatneſſe of Gods plagues, he cries, *wo, wo, wo, Rev.*8.13. Thus *Eccl.*4.12. a threefold cord (i) a cord of many folds. So the moſt holy God, is proclaimed the thrice Holy God, *Iſaiah* 6.3. Thus even Heathen Authors have uſed the word, and when we would expreſſe the greatneſſe of a mans happineſſe or honour, wee ſtile him thrice happy, thrice honourable, &c. Thus the number three implies compleatneſſe and excellency, as *Exod.*23 14, 17. and 25.32. and 27.1. *Deut.*17.6. and 19.7, 9. 2. The number ſix, notes perfection, as may be ſeen in the worke of Creation, the Lord could as eaſily have made the world in a moment, as in ſix daies; but the Lord ſaw it good to take a compleat number of daies, for ſo compleat a work, *Gen.*1. *init.* Thus when the Lord would bring a full and compleat judgement

—*O térque quatérque beati.* Virg.

Agit de pleno Gog interitu & excidio. à Lap.

Numerus septenarius significat in scripturis. 1. Multitudinem. 2. Perfectionem.

Percutiam vos plenâ, perfectâ & multiplici plagâ. à Lap.

V. Septenarii numeri vim apud Aul. Gell. *l.3-c.10.*

ment on wicked *Gog*, *Ezek.* 39. 2. *sextabo te*, I will smite thee with six plagues (as in the Margin of our Bibles) (i) I will punish thee full sorely. 3. Seven is a famous number, implying, 1. multitude. 2. perfection, *Levit.* 26. 18, 21, 24, 28. I will plague you yet seven times more (i) many times more, or more extreamely. *Deut.* 28. 7. they shall flee before thee seven waies (i) many ways, a certain number for an uncertain *Gen.* 4. 15. vengeance shall be taken on him seven-fold (i) he shall have manifold punishment. *Ruth* 4. 15. better to thee then seven sons (i) then many sons. So *Psal.* 12. 6. and 119. 164. *Pro.* 24. 16. and 26. 25. falleth seven times (i) he falleth oft into trouble, yet riseth againe. 1 *Sam.* 2. 5. the barren hath borne seven, (i) many, shee is a compleat mother, and hath a flourishing family. So *Micah* 5. 5. *Zech.* 3. 9. *Mat.* 12. 45. seven unclean spirits (i) a multitude of Devils, &c.

26. Ordinary examples of the Saints approved in Scripture, being against no generall precept, have the force of a generall rule, and are to be followed, yet in following examples we must observe.

1. How

1. How they did a thing. 2. When they did it. 3. Where they did it. 4. Why they did it, as the learned *Weemse* hath well obſerved, to whom I ſhall refer you for full ſatisfaction in this point. See more, Rule 50.

Weemse *Iewiſh ſynag. l. 2. ch. 5. p. 265.*

27. The order of time is not alwaies kept in Scripture, but ſometimes that is placed firſt which was done laſt; the Saints looked more at the ſubſtance, then at ſmall circumſtances in their writings; and therefore the placing of things muſt not be ſtrictly urged in Scripture; for 'tis uſuall by a prolepſis or anticipation of time to relate that firſt which is laſt, as *John* 11. 2. 'tis ſaid *Mary* anointed the Lord, yet 'tis mentioned in the next Chapter *per ὕστερον πρότερον, & eſt una de regulis ad intelligendam ſcripturam ſanctam neceſſariis.* Luth. *loci com. p* 75.

In ſcriptura non eſt prius & poſterius.

Tò unxit accipitur non de unctione præterita, ſed futura, per anticipationem. à Lap.

28. Arguments drawn from ſilent authority, in matters of fact, conclude nothing. e. g. there is no mention made of *Adams* repentance, of his ſacrificing or performing any pious exerciſe whilſt he lived on earth; yet it doth not follow therefore, he did none of theſe things. We read of no parents *Melchiſedech*

Argumentum ab authoritate negante, ſed non ab authoritate negativa, valet in Theologicis.

ſedech had, yet we cannot therefore conclude that he had none: if all ſhould be written, the world it ſelfe could not containe the books, *Iohn* 21. *ult.* and therefore it will not follow, becauſe the Scripture doth not mention ſuch a thing, therefore it was not done.

29. Hee that will underſtand the *Proverbs*, muſt marke their oppoſition, if Parables, their ſcope, if other places, their dependance.

30. Interrogations (oft times) are emphaticall and ſtrong affirmations or negations, as *Gen.* 4. 7. if thou doe well, ſhalt thou not be accepted? this interrogative is in ſenſe a vehement aſſertive or affirmative. q. d. thou ſhalt ſurely be accepted both thou and thy ſacrifice, if thou doſt well. Thus *Gen.* 13. 9. and 37. 13. *Ioſhua* 1. 9, 10, 13. have not I commanded thee? (i) I have without all queſtion aſſuredly commanded thee, for this interrogation with the Hebrews, is a ſtrong affirmation. So *Gen.* 37. 13. 2 *Sam.* 13. 28. 2 *Kings* 6. 32. *Iohn* 4. 35. *Marke* 12. 24. and *Ier.* 23. 23, 24. 2. Sometimes they are ſtrong denials, as *Gen.* 18. 14. is any thing too hard for God? *Mat.* 12. 26. *Rom* 3. 3. and 10. 14, 15. 3.

There are five kinds of queſtions in Scripture. 1. Q. *Dubitans*, a doubting queſtion, as *Pſal* 77. 7, 8. 2. Q. *Docens*, a teaching Q. *Iſ.* 60. 8. it teacheth us the multitude of thoſe that ſhall flock after the means of grace 3. Qu *Diſcens*, *Mark* 10. 16. he deſires to learn the way to Heaven. So *Acts* 2. 37. 4. Q. *Affirmans*, 2 *Kin.* 12. 19. & 14. 18. *Jer.* 23. 29. 5. Q. *Negans*, as *Pſa.* 19. 12. who can underſtand his errours (i) no man can underſtand the full depth of them. *Abbot.*

15. 3. Sometimes queſtions doe diminiſh and abate the ſenſe, *Zech.*4.7. Who art thou O great mountaine? thou lookeſt very big and great, but who art thou? I will tell thee O proud oppreſſor, and oppoſer of my people, though in thy owne conceit thou art a Mountaine inviſible, unmoveable, yet in my peoples eyes thou art but a molehill, and ſhalt ſhortly be made a nothing, even as a plain before them. Thus when *David* would abate himſelfe, he cries, who am I? what is my houſe? 2 *Sam.* 7.18. 4. Sometimes they intend, raiſe, and heighten the ſenſe, by way of admiration, *Pſ.*8.10. *Exod.* 15.11. Who is a God like unto thee? let all the world if they can, ſhew ſuch a God as thou art. So *Mi.*7.18. the queſtion puts the brighteſt glory upon God, in pardoning ſin; there is no ſin-pardoning God, but our God only. 5. Somtimes they are expoſtulatory, & complain, *Pſ.*22.1. Why haſt thou forſaken me? *Ier.*12.1. Wherefore doth the way of the wicked proſper? *Iſ.*1.21.

See more fully *Illyric. Cla. de Tropis. p.* 211.

31. When the Scripture would ſtrongly affirme, it doth it oft times by denying the contrary. So *Iſaiah* 38.1. thou ſhalt dye, and not live, *Ezek.*18. 21. (i) thou

Epitaſis ſive auxéſis eſt non vulgaris cum affirmatur aliquid, & contrarii ipſius adjungitur negatio. Sanct.

21. (i) thou ſhalt certainly die. *Deut.* 28.13. he ſhall make thee the head, and not the taile. *Iohn* 1.20. he confeſſed and denyed not. *Iſaiah* 39.4. *Ier.* 42.4. * 1 *Iohn* 1.5. 'tis very familiar with the Hebrews, by affirming and denying to expreſſe the ſame thing for ſtronger confirmation of it. *Negatio contrarii auget vim affirmationis.* *Deut.* 33.6. *Pro.* 30.11. 1 *Sam.* 1.11. *Iohn.* 20.27.

*(i) *Deus eſt lux puriſſima.*

32. The Scripture ſpeaks many things negatively, which are to be underſtood onely comparatively, as *Hoſ.* 6.6. *Mat.* 9.13. I will have mercy, and not ſacrifice. (i) comparatively, I deſire mercy [rather] than ſacrifice. So *Ier.* 31.34. they ſhall no more teach every man his neighbour. The words muſt not be taken ſimply, *& negativè*, for a pure negation (as ſome Libertines would conſtrue them) but comparatively, (i) there ſhall be farre greater knowledge and clearer light under the new Teſtament, then was under the Old, *Iſa.* 11.9. not that there ſhall be no teaching at all, (for Chriſt hath given ſome to be Paſtors and Teachers, *Epheſ.* 4.11,12.) but in Goſpell times they ſhall not onely be taught by men, but they ſhall be taught in-

*So *Iohn* 6.45. *and Heb.* 8.11. 1 *Cor.* 3.7. and 15.10. So *Gen.* 32.28. (i) he ſhall rather be called *Iſrael*, then *Jacob*. *Pr.* 8.10 (i) buy wiſedome rather then gold. *Luke* 14.12,13. (i) rather the poor then the rich. *Eph.* 6.12. *Luke* 9.56. *Job.* 3.17.

inwardly and experimentally by God himselfe, *Isa.*54.13. his spirit shall lead them not onely unto, but into truth, *Joh.* 16.13. So 1 *Cor.*1.17. not to baptize. (i) comparatively, Christ sent mee rather to preach then to baptize, 1 *Iohn*3.18. love not in word [onely] but [rather] indeed and in truth, *Mark* 9.37. he receives not me, but him that sent me (i) he [rather] receives the father sending, then me sent, because he receives me for his sake, *Col.*3.23. doe it as to the Lord, and not to men (i) rather to the Lord then to men, because yee serve them for the Lord Christs sake.

q.d. they shall not every man teach his neighbour, so obscurely by Ceremonies, Types and Figures. So *Psal.* 51. 16. 17. the words must not be taken ἁπλῶς & *absolutè, sed comparatè. q.d.* tis not so much the outward, as the Inward sacrifice which God requires. *In cõparationibus sæpè negatur illud quod nõ est excludendum, sed tantùm alteri postponendum.* Dav.

33. When the Hebrews would expresse any excellent, great, or glorious thing, they oft join the name of God with it, 'tis a frequent Hebraisme: Thus *Abraham* is called a Prince of God, *Gen.*23.6 (i) a mighty Prince, the mountaines of God (i) high and excellent mountaines, *Exod.* 3. 1. and 4.27. *Psal.*46.4. the City of God (i) a glorious City. *Psal.*36.6. So Cedars of God (i) tall Cedars, *Psal.* 80. 11. a river of God, *Psal.*65. 10. wrastlings of God, *Gen.*30.5. Harps of God, *Rev.*15.2. (i) excellent Harps. *Res Dei Hebræis di-*

אר, *& est epitheton omnis rei admirandæ & magnæ.* Wemsee. ἐμφατικῶς.

centur

cuntur eximiæ, Deo Opt. Max. dignæ. Parens. Thus great haile is called Gods haile, *El-gabbish.* So a ſtrong Lion is called the Lion of God, *ariel.* 2 *Sam.* 23. 20. *Moſes* is ſaid to be faire to God (i) exceeding faire, *Acts* 7.20. So *Nineveh* was great to God (i) very great, *Jonah* 3.3.

Si videtur flagitium jubere, aut beneficentiam vitare, figurata eſt locutio. Aug.

When the literall ſenſe is againſt modeſty, piety, or good manners, it muſt be left. *Weemſe* 1 Vol. *l.2.c.1.p.232. Aug. de Doct. Chriſt. l.3.c.16.*

34. When the literall ſenſe is againſt any commandement of the Law, then the words muſt not be taken properly; elſe the Grammaticall and moſt immediate ſenſe, is ever ſoundeſt, unleſſe ſome apparent error in doctrine, or miſchiefe in manners follow: for when a ſenſe croſſeth any truth taught in other Texts of Scripture, 'tis alwaies a falſe ſenſe; but if it agree with the Originall, the ſcope of the place, and the analogy of faith, 'tis good. *Auſtins* counſell is good, there are foure things (ſaith he) to be obſerved in expounding Scripture.

1. *Phraſis Scripturæ.*
2. *Circumſtantiæ.*
3. *Collatio aliorum locorum.*
4. *Analogia fidei.*

35. Words of fact, are oft put for words

words of ſpeech, as *Exod.* 13.2. Sanctify the firſt born (i) command them to be ſanctified. *Jer.* 1.10. I have ſent thee to deſtroy, &c. (i) to preach, and thereby to declare, that I the Lord will doe it. *John* 4.1. Chriſt is ſaid to baptize (i) he commanded his Diſciples to doe it.

36. 'Tis uſuall in Scripture, to put the abſtract for the concret, to ſet forth the excellency of a thing. Thus God tels *Abraham* that he ſhall not only be bleſſed, *ſed erit ipſiſſima benedictio*, *Gen.* 12.2. (i) *affluens omni benedictione, & non tam benedictus, quàm ipſa benedictio dicitur*. So the *Sanctum Sanctorum*, *dicitur ab Hebræis ſanctitas ſanctitatum* (i) *eximiè ſanctum*. So Chriſt is called, 1 *Cor.* 1.30. not righteous, but Righteouſneſſe, Sanctification, &c. (i) *ſummus & ſapientiſſimus juſtificator & ſanctificator noſter*. So 1 *Cor.* 15.50. and circumciſion for the perſons circumciſed. *Rom.* 4.9. *Phil.* 3.3. So abomination oft put for abominable, *Pro.* 3.32. and 11.1. and 15 8.9.

Erit Beracha benedictio (i) *ita plenè per omnia benedictus, ut videatur eſſe ipſa benedictio.* à Lap.

Rom. 1.25. *veritas pro vero cultu, mendacium pro falſo. Talis Hebraiſmus plerúmq; eſt ſignificantior, ut ſcelus pro ſceleſto, ſterquilinium pro turpi.*

37 The conjunctive particle [And] doth not alwaies diſtinguiſh divers things, but is oft uſed by way

of explanation, as *Mat.* 3. 11. he ſhall baptiſe you with the Holy Ghoſt, and with fire (i) with the Holy Ghoſt, which ſhall be like fire to purge out your droſſe. *John* 3. 5. except a man be born again of water and the ſpirit (i) with ſpirituall water, or the ſpirit which is like water to cleanſe, cool, and refreſh us. *Spiritum & aquam pro eodem poſuit, frequens loquendi mos eſt in Scriptura, cum de ſpiritu fit mentio, ad exprimendam ejus vim, aquæ vel ignis nomen adjungi.* Calvin.

38. Where one and the ſame word is uſed in divers ſenſes, in divers places of Scripture, the circumſtances of the Text, muſt judge and declare in what ſenſe it is to be taken there.

39. Whatſoever is truly and ſoundly collected from Scripture (by good conſequence) is Scripture, as though it were expreſſely written. e. g. the word Trinity, Sacrament, Thou ſhalt baptize Infants, are not literally and ſyllabically in Scripture, yet ſince by good conſequence they may be gathered from thence, it is equivalent as if in ſo many letters they were written there, *Mat.* 22. 32, 33. elſe diſputations, Sermons, and

Conjunctio [&] *non ſemper diverſa diſtinguit, ſed expoſitivæ particulæ ſæpè vicem gerit per figuram quam vocant Hendiadis. And is oft taken comparatively, for much more as* Pſal. 125. 2. And *the Lord is about his people.* q. d. *as the Mountaines are about* Ieruſalem [*to fortifie and defend it*] *ſo much more is the Lord about his people* [*to fortifie and defend them*] So Amos 1. 3. *for three tranſgreſſions, And,* (i) *much more for a fourth I will puniſh, &c. Sola expreſſè dicta in probando fundamentali dogmate admittunt Sociniani: Hos refellit*

and books consonant to Scripture should not be credited. See this more fully cleared in my *Font-Guarded*. p. 34, 35. and Mr *Sidenham* against *Anabapt.* p. 6, 7, &c.

doctiſ. Hornebeck *contra* Socinian. *l.* 1. *c.* 9. *p.* 211, 212, &c.

40. Contemne not the judgement of those learned, Godly, Orthodox lights which God hath raised up in this latter age of the world, whose names are pretious in the Church of God, for their Piety and Fidelity in his work; as *Calvin, Beza, Bucer, Bullinger, Peter Martyr, Wolphius, Marlorate, Musculus, Zanchy, Perkins, Parens, Piscator, Rivet, &c.* many green heads (out of pride and selfe-conceitednesse) contemne these famous lights, and trust to their own wit, and so run themselves on many rocks: it's good for young men, especially at their first setting forth, to make use of the labors of godly and Orthodox Divines; not that I would have any to pin their faith on any mans sleeve, be he never so godly, or learned; onely I would not have men rashly, without good ground and strong reason, to dissent from the common judgement, and received opinion of those whom the Church of God hath

found faithfull in expounding Scripture.

Amen eſt vox non jurantis, ſed affirmantis & graviter aſſeverantis & ſapiſſimè optantis. Adverbiorum geminatio vel emphaſin, vel diſtributionem notat, ut Lev 6. 12. *manè, manè, (i) quolibet matutino tempore; ita* Ezec. 13. 10.

41. When the Scripture affirms a thing earneſtly, as being a matter of great concernment, it uſeth to double the aſſeveration, as *John* 1. 51. and 3. 3, &c. no Evangeliſt but *Iohn*, uſeth this double affirmation, and he uſeth it nineteen times in his Goſpell, this he did the rather to ſtrengthen our beliefe, and to ſhew how ſparing he was of an oath; and for the greater certainety of the thing. As *Pharaoh's* dream was doubled, to ſhew the certainty of it, *Gen* 41. 32. In Scripture there is a threefold Amen. 1. Aſſenting, *Deut.* 27. 26. and 1 *Cor.* 14. 16. 2. Aſſuring, *Mat.* 5. 18. 3. Aſſevering, ſo here, Amen, when prefixed, is a certaine and earneſt aſſeveration, when affixed at the end of our Prayers, &c. it notes our aſſent and aſſurance. q. d. *Quæ ego dico ſunt Amen Amen (i) vera vera, hoc eſt, veriſſima certiſſima, & omni alia veritate veriora, omni alia certitudine certiora. à Lap. in Iohn* 3. 3.

Suppoſitio nihil ponit in eſſe.

42. Suppoſitions in Scripture, are no Poſitions, when the ſpeech is only Hypothetical, it concludes nothing; for a conditionall

conditionall propoſition doth not ſimply affirme, and therefore concluſions gathered from it, as if it were affirmative, will not hold, e. g. *Ezek.* 18.24. If a righteous man turne from his righteouſneſſe. Hence the *Arminians* conclude, that a righteous man may fall from grace: but 1. This is but a ſuppoſition, and ſo concludes not. 2. The Text doth not ſpeak of Evangelicall righteouſneſſe, but of a legall, civill, morall righteouſneſſe, which may bee loſt. So *Ezek.* 14. 14 [it] *Noah*, *Iob* and *Daniel* ſhould pray for them, &c. it doth not therefore follow, that the Saints departed, doe pray for living Saints. *Mat.* 11.21,22. [if] the mighty works which were wrought in thee, had been done in *Tyre* and *Sidon*, they had repented, &c. it doth not therefore follow, that there was ſome inclination in *Tyre* and *Sidon* to repentance, as *Luke* 19.37. if theſe ſhould hold their peace, the ſtones would ſpeak; it will not follow that therefore there was ſome inclination in the ſtones to ſpeak.

43. When the Scripture doubles any thing. 1. In denouncing judge-

ments, it notes the certainty, celerity, and frequency of them, as *Gen.* 2. 17. dying thou ſhalt dye (i) thou ſhalt ſurely dye. So * *Gen.* 3. 16. 2. In promiſing mercies, it notes reality and earneſtneſſe. *Iſaiah* 40. 1. *Ezek.* 37. 5, 6. *Iſaiah* 55. 1. come, come, come. *Hab.* 2. 3. *Hoſ.* 2. 19. thrice I will betroth thee: the iteration implies affection, intention, and reality. 3. In propheſies it notes the ſpeedineſſe and certainty of them, *Gen.* 41. 32. *Exod.* 3. 7. *Heb.* 10. 37. 4. In Prayer it notes the fervency, and earneſt deſire of him that praies. * *James* 5. 17. he prayed in prayer (i) he prayed earneſtly: many pray, but they doe not pray in prayer, *Mat.* 7. 21. 5. In Narrations and Repetitions, they ſerve either for confirmation to aſſure us that the matter is true, and worthy to be noted, or elſe for explication, the latter clauſe exegetically expounding the former, as *Deut.* 11. 22. uſually it is emphatically, as *Ier.* 18. 18. come let us deviſe deviſes (i) let us be earneſt and active to plot *Ieremie's* ruine. So *Iohn* 9. 4. I muſt work the works of him that ſent me; there is an emphaſis in the expreſſion, and it notes Chriſts ſtrong intenti-

on

V. Greenhill on Ezek. 5. 8. See more fully *Illyric. de Tropis.* p. 254.

* *Multiplicando multiplicabo (i) valdè multiplicabo dolorem tuum.*

* προσευχῇ προσηύξατο. *precibus precatus eſt (i) ferventer precatus eſt.*

on on the worke of God. *Ita conduplicat Paulus quadam ad majorem emphasin, maximè in gradibus comparationis, idque ut plurimum excessum significet, ut ad* Phil. 1.23 *multò magis melius* (i) *longè melius; à Lap.* So *Eccl.* 1. 2. 6. Sometimes it signifies distribution. 1 *Chro.* 16. a gate and a gate (i) every gate, and 2 *Chro.* 19 5. *Levit.* 17.3. a City and a City (i) every City. *Ezek.* 14.4. man, man (i) every man. *Levit.* 18.6. *Psal.* 122.4. 7. It notes variety or diversity, as *Pro.* 20.20. a waight and a waight (i) divers waights, an heart and an heart (i) a diverse and a double heart. 8. It notes excellency, as *Cant.* 1.1. song of songs, God of Gods. *Psal.* 116.2. King of Kings (i) most high and excellent. 9. An adverbe double, doth increase the deniall, as *Mat.* 5.20. οὐ μὴ, yee shall not, not (i) in no wise enter. So *Rev.* 21.27. and *Heb.* 13.5. there are five negatives, I will not, no I will not, I will not leave thee nor forsake thee.

So Isa. 6.3. Ier. 22. 29.

Geminatio Idiomate Hebraico nomina aliquando distribuit. Sanctius in Ezek. 14 46 *vir, vir. Heb.* (i) *quicunque vir.*

44. *Of Scripture Weights and Measures.*

Of the Line. 2. Reed. 3. Palm, &c. See Godwins Jewish Antiq. l. 6. c. 9.

First, there was the common Cubit, from the point of the Elbow to the top of the middle Finger. 2. There was the Cubit of the Sanctuary, which was more then the common Cubit. *Deut* 3.11. the Cubit of a man was ordinarily a foot and a halfe, or halfe a yard; this was the common Cubit; but the holy Cubit, or the Cubit of the Sanctuary was a full yard containing two of the common Cubits: by this *Moses* measured the Tabernacle, and Solomon the Temple. 3. There was a Geometricall Cubit, which contained six common Cubits, and according to these (its thought) that *Noahs* Arke was built, *Gen.* 6.15,16.

2. The Hebrews had measures of capacity, and those were of two sorts.

1. Some were for dry things, as corne, seed &c.

2. Some for liquid things, as Wine, Oyle, &c.

1. The measures of dry things, were 5 especially. 1. A

1. A Kab.
2. An Omer.
3. *Modius*, a measure.
4. The Ephah.
5. The Homer.

2. The measures of liquid or moist things, were three especially.

1. The Log.
2. The Hin.
3. The Bath.

1. The Kab was the first and the least measure, which the Hebrews had, they used it in the measuring of dry things; 'twas the eighteenth part of an Ephah (say some) the sixth part of a Satum, it conteined the quantity of 24 egge shels; twas equall to our Quart. The famine in *Samaria* was so great, that a fourth part of a Kab of Doves dung, was sold for five pieces of silver, 2 *Kings* 6. 25. an Asles head (though it could have but little meat on it, yet in that extremity) was sold for ten pounds, (say some) and the fourth part of a Kab of Doves dung, which is conceived to be about a pound and one ounce (i) 13 * ounces,

In aridis fuit, quod Cadebat in liquidis.

Cum Hannibal *Capitolium obsideret, Mus unus vendebatur ducentis denariis.* Val. Max. *l.7.c.6.*

*Reckoning 12 ounces to the pound, and not 16, as wee usually do.

*ounces, was sold at 12.s. 6.d. This was Gods just judgement on them for their Idolatry and sin, that they who set at naught the word of God, that heavenly Manna, and most pretious food of the soule, should now be enforced thorough necessity to pay most deare for base things, and at other times contemptible, and all to satisfie their hunger.

2. An Omer was the tenth part of an Ephah, *Exo.*16.36. some call it Gomer, because Y is pronounced by *H* or *G*. it contained about three pints and an halfe. 3. Modius a measure, or Satum was a Gallon and halfe, we translate the word in generall, a measure, 2 *Kings* 7.1. to morrow a measure (i) a Satum of fine flower shall be sold for a shekell.

4. The Ephah was the tenth part of an Homer, equall with the [Bath] in liquid things: about an English bushell, it contained three Pecks and ten Gomers, *Levit.*19.36. 1 *Sam.*1.24. and 17.17. *Isaiah* 5.10. *Amos* 8.5.

5. The Homer as the Talent, was the greatest weight; so the Homer was the greatest measure, it contained (say some)

ſome) as much as a Camell could well beare at once: about ten buſhels (ſay others) about five buſhels others ſay. *Ezek.* 45.11. it contained ten Ephahs (i) 45 Gallons, or 5 Buſhels and 5 Gallons.

2. The meaſures of liquid things were, 1. The Log, it was the leaſt meaſure of liquids, 'twas the twelfth part of an Hin, containing in quantity ſix egge ſhels, about halfe a pinte, *Levit.* 14.10,12,15,21,24.

2. The Hin contained about three Quarts, *Exo.* 29.40. and 30.24. *Numb.* 5.4,5. *Ezek.* 4.11.

3. The Bath, the tenth part of an Homer, equall with the Ephah, the ſame which in Greek is called Hydria, in Latine Cadus; it contained four Gallons and an halfe, *Ezek.* 45.10,11,14. *Iſaiah* 4.10.

45. Concerning the Coynes that were among the Hebrews, as the Mite, the Quadrans, the Gerah, Didrachmum, Stater, Denarius, a Shekell, a Talent, &c. Interpreters vary much about them: thoſe that have done beſt both on Weights and Coines, are *à Lapide* in the end of the Pentateuch. *Weem-*

ſe,

See more, *Wilkins Eccleſiaſt. p.42. ult. Edit.* ſe, 1 Vol. in the end p.129, &c. *Godwin Jewiſh Antiq l.6.c.*10. *Breerwoods* little Tract, *de Ponder. & pretiis vet. nummorum cum recentioribus collatione*; and above all, our laſt large and learned Annotations on the whole Bible, are ſo.

46. The Imperative Mood commanding, is oft put for the Optative, wiſhing, as *Cant.* 1.2. Let him kiſſe me, for, oh that he would kiſſe me. So *Mat.* 6.9,10. let thy name be hallowed, let thy Kingdome come. q. d. oh that thy name might be hallowed, and thy Kingdome come.

Mos eſt Scripturæ, ut optare videatur malum, cum non optet, ſed prævideat. Aug.

47. Many imprecations are not ſo much Prayers, as Propheſies, foretelling what ſhall be, rather then deſiring they ſhould be.

Quæ pugnare videntur noſtrâ culpâ ac ignorantiâ talia eſſe exiſtimantur, q. res non intelligimus, vel circumſtantias non expendimus. Illyricus.

48. There is a ſingular variety, but no contrariety in the Scriptures; there is a ſweet Harmony and conſent in them, the Old Teſtament agreeing with the New, *Moſes* with the Prophets, and the Apoſtles with them both, if any place ſeem to contradict another, the fault lies in our own blindneſſe, and not in the Scripture, which is alwaies at peace with it ſelfe. e. g. Chriſt is called *Davids* Lord, *Pſa.* 110.1. and elſe-

where

where he is called *Davids* sonne, *Mat.* 22. 42, 43, 44, 45. The answer is easy, Christ was *Davids* Lord in respect of his Divinity, and *Davids* sonne, in respect of his humanity. So, as he was God, the Father and he were one; but as he was man, so the Father was greater then he. Thus Christ and the Gospell simply considered in themselves, bring inward peace. *John.* 14.27. my peace I give you; but accidentally meeting with the corruptions of men and the malice of Satan. So *Mat.* 10.34. I came not to send [outward, worldly] peace, but a sword. Satan and his Agents being inraged at the publication of the Gospell, will raise up stirres and oppositions against it. Thus *Mat.* 10 10. a staffe is forbidden the Apostles, yet *Marke* 6. 8, 9. a staffe is allowed them. *Ans.* We must distinguish of staves 1. There are striking defensive staves, which cumber those that carry them, and are a burthen to them, these are forbidden. 2. There are itinerary staves, Whereon Travellers doe ease themselves, *Gen.* 32.10. these walking staves *Mark* means. *Duplex tum fuit in usu baculus. scil. defensiorius & portatorius, itinerarius*

Christus qui per se & propriè est pacis autor; per accidens, propter hominum malitiam turbarum est occasio. Cal. *Non veni mittere pacem (i) terrenam & mundanam; non pacem spiritualem mentis, & pacem unionis fidelium inter se, ac cum Deo & Angelis ejus Christum allaturum prædixit Isaias* 9.6,7. & 65.25. L[illegible] 14. à Lap.

See most seeming contradictions reconciled very satisfactorily, in Sharpius his Symphony.

itinerarius seu sustentatorius: loquuntur Evangelistæ de defensorio & portatorio qui oneri fuit portantibus: Christus verò apud Marcum, itinerarium & sustentatorium baculum adjumenti loco permittit. Sharpius.

Deus erga similes similiter se gerit.

49. Whatsoever is said in Scripture, for the comfort of one, must be applyed by al in the like case and condition. That promise which God made to *Ioshua* [*Joshua* 1.5] is by the Apostle applyed to all the faithfull, *Heb.* 13.5. that promise which belongs to one beleever, as a beleever, belongs to every beleever; what he promiseth to one he promiseth to all that are in that state; for though some may have more grace, yet none have more merit. Look what promise God made to *Abraham*, *David*, *Paul*, &c. as believers, we may and must apply them as ours; for all the promises are our heritage, and belong to us, as well as our fore-fathers; to us Gentiles, as well as to the Jewes. *Acts* 2. 39. the promise is to you and to your children, and to such as are afarre off. *Rom.* 4. 16. *Ephes.* 3. 6.

Quod convenit tali, quà talis, convenit omni tali.

50. Examples may bee followed where there are the like causes, circumstances

cumstances and conditions; when the equity of the thing is universall and the cause common; else extraordinary cases will not make an ordinary Rule. e. g. *Ehud* killed *Eglon* [*Judg.*3.20,21.] therefore a Fryar may kill a King. *Ans. Non sequitur*, for *Ehud* had a speciall commission from God, to doe what he did, he raised him up to be a deliverer of his people, *ver.*15. and therefore this can be no president to any, to murther Princes, though they be Hereticks and Tyrants. So *Samsons* killing himselfe, is no ground for selfe-murther [*Judg.* 16. 30.] for what he did, was done by an extraordinary motion, and instinct of Gods spirit, nor did he directly and primarily intend his owne destruction, but the ruine of Gods enemies. *Elijah* by extraordinary calling, called for fire from Heaven, and burnt the Captaines, therefore the Disciples may call for fire from Heaven to burne the *Samaritans* [*Luke* 9. 55.] this will not follow, because they acted not by the same spirit; *Elijah* was led by a spirit of zeale, but these by a fiery, furious, rash spirit. Thus the act of *Phinehas* was extraordinary, *Numb.* 25. 8, 11. Nor will it follow, because

Voi similes causæ & circumstantiæ, ibi locum habet exemplum.

Fecit hoc Ehud *Dei instinctu, eóque hostem potiùs interemit, quam populi rectorem tyrannum.* à Lap.

Samson (*singulari instinctu*) *directè intendebat Philistæos occidere, indirectè seipsum.* Ames.

becauſe the Apoſtles anointed the ſick with oyle, and cured them [*Iam.*5 14.] therefore we may doe ſo to; for that gift was miraculous and peculiar to thoſe Apoſtolicall times, and is now ceaſed; beſides, that oyle was *ad ſanationem*, for health and recovery; but the Papiſts is *ad viaticum*, for a journey, when men are dying and paſt recovery. Thus becauſe in the Apoſtolicall times, there was an extraordinary gift of Propheſying and interpreting Scripture by Revelation without any ſtudy, it doth not follow that therefore the ſame gift abides ſtill, and *All* may Propheſie.

Etſi [donec] aliquando terminum ſignificat, tamen plerúmque infinitum tempus ſignificat. Paræus.

51. The word [untill] in Scripture, is oft taken for never; it importeth not alwaies, any definite ſpace of time, but ſignifieth an infinite time, or to eternity. Thus *Mat.*1.25. *untill* (hee had brought forth, &c.(i) never. So *Mat.*5.26. until thou haſt paid the utmoſt farthing (i) never. So *Gen.*8.7. and 28.15. 1 *Sam.* 15.35. and 2 *Sam.*6.23. *Pſal.* 110.1. *Mat.*28.20. 1 *Cor.*15.25.

52. The word [none] is oft put for few, as *Ier.*8.6. no man repented (i) none comparatively, they were very few.

few. So 1 *Cor.* 2. 8. *none* of the Princes of this world (i) few, *Isaiah* 64. 7.

53. The Present Tense being put for the Future Tense, doth signifie the certainty of a thing, as *Isaiah* 21. 9. *Rev.* 18. 2. *Babylon* the great fallen, is fallen (i) it shall as certainly fall, as if it were already done, the doubling of it also implies the greatnesse, neernesse, and certainty of its downfall. *Cecidit significat actum instantem & quasi inchoantem. 2. cecidit* (i) *jam cadere incipit, ac brevi prono casu cadet* Babylon. *à Lapide.*

Anadiplosis prophetica, pro cadet, ruitura est certò, brevi, penitus. Pareus. So *Jude* 14 the Lord commeth (i) he will as surely come, as if he were now comming.

54. The word [Rather] is not alwaies put comparatively, when two persons or things are compared, as like and unlike: but sometimes negatively, as a denying particle, instead of [not] as *Luke* 18. 14. this man went away, [rather] justified then the other. q.d. not the other, but he went away justified; for the Pharisee was not at all justified, *Mat.* 5. 20. neither is there more or lesse in justification; but our Saviour here useth a popular kind of expression. So *John* 3. 19. men loved darkenesse [rather] then light. q.d. they loved not light, but darkenesse.

Impropria est comparatio, neque enim quasi communis ambobus sit justitia, publicanum Christus gradu tantùm aliquo præfert, sed intelligit eum fuisse gratum Deo: quum Pharisæus in totum rejectus fuerit. Calvin.

Propoſitio indefinita æquipollet univerſali. Keckerm.

55. An indefinite ſpeech in Scripture, is equivalent to an univerſall, as *Job* 14.1. Man that is born of a woman (i) every man. So *Pro.*28.14.bleſſed is [the man]that fears alwaies (i) bleſſed is[every man]that truely fears God. So he that beleeves ſhall be ſaved (i) whoſoever he be. So, *bleſſed are they that mourn*, &c. (i) all they incluſively, and onely they excluſively, &c. The Scripture abounds in ſuch kind of ſpeeches.

Fuit ædificans. Montanus.

56. The Scripture oft puts a thing in the Participle of the Preſent Tenſe, to note a continued act. Thus *Cain* is ſaid to be building [*Gen.*4. 17.] to denote his earthly affection, and that he made it, as 'twere, his onely work to build Cities; he did not onely build, but hee was [building] as if hee meant to live here for ever. Thus to encourage us to pray, 'tis Gods prerogative Royall to be a God[Hearing] Prayer, *Pſal.*65. 2. he not once or twice heareth, but is continually [hearing] he makes it (as I may ſay) his great work to be ſtill hearing, obſerving, and anſwering the Prayers of his people. So *Pro.*13.20. he that walketh [*ambulans Heb.*] with wiſe men ſhall be wiſer (i) he who is con-

Audiens orationem. Mont.

continually amongst them, and trades (as 'twere) with them, shall in time learn wisdome from them. So *Mat.* 24.38. the sin of the old word is thus described, they were *eating, drinking, marrying*; not that 'tis a sinne in it self, to eat, drink, marry; but when men eat and drink excessively, so much the Participles imply* τρώγοντες (i) *edentes*, like brute Beasts, they did not onely eat, but they were alwaies eating, it was their Trade and work; they passed without intermission from eating to drinking, from drinking to marrying, &c. they followed it close, as if it had been their onely work, and they born for no other end. So 1 *Tim.* 5.17. Ministers must be κοπιῶντες, *laborantes*; still labouring for God, and spending themselves in his service. So *Ephes.* 5.20. εὐχαριστοῦντες, *gratias agentes*, we must not give thanks for a day or two but alwaies, on all occasions we must be giving thanks.

*Significat bellatorum instar fere ventri deditos. Beza. Edere & bibere non est peccatum, his verò negotiis immori, vel deditum esse cum Dei contemptu, scelus exitiosum est. Pareus.

57. The Scripture sometimes denounceth judgements, and promiseth blessings to the Parents, which yet were fulfilled to their children onely. Thus *Noah* curseing *Ham Gen.* 9.25,26. a servant of servants shall he bee to his

Brethren, &c. this was fulfilled in his posterity, the Canaanites, who served the Israelites under the conduct of *Joshua*. God promised the Land of Canaan to *Abraham*, *Gen* 13.15. yet not hee, but his posterity enjoyed it foure hundred years after, in *Joshua's* time. Thus *Isaack* said to *Iacob*, *Gen.*27.29. be Lord over thy Brethren, and let thy mothers sonnes bow downe to thee. This was not fulfilled in *Esau*, who instead of serving, did rather Lord it over *Iacob*, but this Propheſie was fulfilled in *Esau's* posterity, when the *Idumeans* and *Moabites* were brought under the subjection of *David*. So *Gen.*49 7. I wil divide them in *Iacob*, &c. where by *Iacob* and *Israel*, is not meant the person, but the posterity of *Iacob* or *Israel*.

Canaan *datur* Abrahamo *in præsentia, de jure: Posteris verò possessione.* Pareus.

Exact, clear, and satisfactory in this kind, that I shall onely refer the Reader to them, for full satisfaction in his doubts.

If any desire yet fuller satisfaction, and more Rules, let him peruse *Atterſoll* on *Numbers*. p. 10. and p. 371. and p. 1050. B. *Andrews* large *Catechism*. p. 66, 67, 68, &c. I can give you no more but the bare quotations of these

two

two, being plundered of them in the troubles. See *Weemse* Jewish Synag. c. 23. p.42,&c. *Perkins* Art of Prophesying,c.4.and 5. *Stoughton*, *Davids* Love to the Word.c.12.p.401, &c. *Bernards* Faithfull Shepheard.l.4.c.2.p.175. Mr *White* of *Dorchester*'s Rules for Reading Scripture. c.12.p.160. *Hyperius de ratione Studii Theol.*l.2.c.8,9,10,11, &c. a little book, but of great worth,its full of excellent directions for young men in their studying of the Scriptures, &c.

See 43 Rules more,in *à Lap. Prolegom. Epist. ad Romanos.p.* 16.

Sunt non nulli qui plures regulas colligerunt, qui à studiosis diligenter versandi sunt; imprimis Andreas Hyperius *in utilissimo libro de ratione studii Theologici.* Riv.

16. *Rules to direct us in the right expounding of the Law.*

THE knowledge of the Law in its utmost extent and spirituality, is very necessary for every Christian. Wee are all by nature, Pharisees, and have high conceits of our selves; and though many will confesse themselves to be sinners in grosse, yet descend to particulars, and then I have had many that could keep all the Commandements: Now when such shall be made to see the spirituall nature of the Law, and how it condemnes, not onely the gross act, but also the secret corruption of our hearts; heart-murther, heart-pride, heart-

*Psal.*119. 96. Gods Law is exceeding broad, and reacheth further then duties or vices expressly there named. *Blake* on the Covenant.p.19.

heart-theft, heart-adultery, &c. they will us, humble make us poor in ſpirit, ſenſible of our own impotency, and inability to any goodneſſe; when in this glaſs we ſhall ſee the numberleſſe number of our ſins, and thoſe Seas of wrath due unto us for them; this will make us fly to Chriſt, as to our City of refuge, and prize a Saviour above all the Kingdomes of the world, &c.

2. As the Law is a glaſſe for detection, ſo 'tis a Rule for direction, by which all beleevers muſt frame their lives, ſerving him who hath redeemed them, in Righteouſneſſe and Holineſſe all their dayes: and therefore it's very neceſſary for all Gods people, to know what vices are forbidden, that they may ſhun them; and what duties he enjoines us, that we may practiſe them. To this end I have taken ſome paines to collect all the Rules (which in my little reading I have met with) that give any light into the Commandements, that having a compendium of them at hand, we might have recourſe to them on all occaſions: as for the particular opening of every commandement, I ſhall refer the Reader to Mr

Brinſleyes

Brinſlyes Watch, Mr *Whately*, and Dr *Downhams* Expoſitions of the Commandements.

1 Rule. Every Precept of the Morall Law, is both Affirmative and Negative, 'tis not ſufficient that we fly evill, but we muſt doe good, *Pſal.* 34.14. *Mat.* 3.10. and 25.42. *Iſaiah* 1.16,17. for every Commandement hath two parts, the firſt, Affirmative, commanding a duty, the neglect whereof is called a ſin of Omiſſion. 2. The Negative, forbidding vice, the doing whereof, is called a ſin of Commiſſion.

2. Under the Negative, the Affirmative is alwaies comprehended: when a ſinne is forbidden, the contrary Grace is commanded; he that ſaies we ſhall not kill, commands us alſo to preſerve the life of our Neighbour. *Occidiſti ſi non foviſti.* Aug. *Qui prohibet impedimentum præcipit adjumentum.*

Omnia præcepta ſynecdochicè concepta ſunt, ideóque ex vitiorum interdictis contraria virtutum mandata ſunt intelligenda. Tilen.

3. When a ſinne is forbidden in any Commandement under it, (by a ſynecdoche) all the ſins of the ſame kind, are forbidden alſo. e. g. under adultery is condemned fornication, inceſt, rapes, Sodomy, &c. Under murder, is forbidden malice, rath anger, fighting, &c.

A principaliori crimine cætera quóque minora et affinia intellige. à Lap.

Memento plus ineſſe ſemper in præceptis ac interdictis quam verbis exprimitur.

with all kind of murther, mentall, verball, reall, 1 *John*. 3. 13. and thus Christ himselfe expounds the Law, *Mat*. 5. 21, 22. and the reason why God puts the name of the great sinne upon the lesser, is to make us see the hainous nature of it to hate a man, or give way to rash anger, many think it a small matter; but when the Lord tels us it is murther, then wee see the greatnesse of it: Thus Rebellion is called Witchcraft, 1 *Sam*. 15. 23.

In omnibus mandatis tam interna quam externa obedientia præcipitur.

4. Every Precept is spirituall, *Rom*. 7. 14. the Law is spirituall. Mans Law binds the hands and tongue; but Gods Law binds the heart and soule, *Iohn* 4. 24 it requires not onely outward obedience in words and works, but also inward in the heart and mind; God sees, and punisheth as well for inward sins, as for outward, *Mat*. 5, 28. it takes notice of heart-adultery; and herein this Royall, excellent Law of God [*Iam*. 2. 28.] excels all humane Lawes. 1.

De minutis non curat lex. Reg. Juris.

Mens Lawes take no notice of every small offence, but Gods Law observeth and condemneth even the least sins, even *Gnats* as well as *Camels*; the Nazarite must not only forbeare the wine,

wine, but he muſt not ſo much as eate the kernell of the Raiſin [*Numb.* 6. 4] nor the huske. 2. Mens Lawes take no notice of thoughts, they cannot puniſh for them; but Gods Law reacheth the heart, and binds the moſt ſecret cogitations. *Gen.* 6. 5. God takes notice of the evill of the imaginations and thoughts of our heart, he ſees our wrath, and obſerves our very countenance. *Gen.* 4. 6. why art thou wroth? and why is thy countenance fallen? and the gnaſhing of the teeth. *Acts* 7. 54. making mouths, *Iſaiah* 57. 4. pointing with the finger, *Iſaiah* 58. 9. thoſe ſmall things which men think nothing, yet Gods Law condemnes.

Cogitationis pœnam in noſtro foro nemo luat. Iuriſconſ. *Præceptum ultimum per ſuperiora omnia deducendum, ut intelligatur non exteriores tantum actus, ſed interiores etiam pravos motus in illis prohiberi.* Gerhard. *Ita Sabbathum externo ore & interna devotione ſanctificandum, probibet Deus non externam tantùm opus homicidii, furti, adulterii, ſed internas etiam cogitationes occidendi, &c.* Wendel.

5. The Law is perfect, requiring perfect obedience, both inward and outward, both of parts and degrees: therefore when any duty is commanded, there the higheſt degree of it is commanded, *Mat.* 22. 37, 38. and where a vice is forbidden, there the leaſt degree of it is forbidden, and beares the name of a groſſe ſin, that we might eſteem no ſin ſmall.

6. When a duty is commanded, the meanes to attain it are commanded alſo, *Quando mandatur aliquid, mandatur & omne per quod pervenitur ad illud.* Regula.

also, and when a vice is forbidden, the allurements thereto are forbidden. e.g. when the Lord commands us to worship him alone, this includes Praying, Reading, Hearing the word, watching over our hearts and wayes, and frequenting good company; hence *David* bids the wicked depart, that so he might keep the Commandements of the Lord, *Psal.* 119. 115.

7. Where any virtue is commanded, a vice forbidden, there also the signes are commanded and forbidden, as well as the things themselves. e.g. hee that commands us to be gracious, commands us also to shew forth the fruits of him that hath called us, and that our light should shine before men, and our moderation be known to all, *&c.* 2. For vices, we must not only shun the sinne, but the shews also and appearances of sinne, 1 *Thes.* 5. 22. *Jude* 23. lofty looks and strange apparell, *&c.* which are signes of pride, must be avoided. *Isaiah* 3. 16. *Zeph.* 1. 8. 1 *Tim.* 2. 9. wee must shun lewd company, suspected places, lewd speeches, and all the signes of incontinency: wee must not onely abhor the Devils Beefe, but his Broth too.

Quando aliquid prohibetur, prohibetur & illud per quod pervenitur ad illud. Reg. Iurisconſ.

Isaiah

Isaiah 65. 4. *Iacob* must bury the earrings, lest they make an Idol. *Gen.* 35, 4. The men of *Ephesus* repenting, burne their books of Sorcery: the Lord condemnes the dregs of sinne, as well as the sinne it selfe. he that saies we shall not kill, saies also we shall not revenge, nonor once remember the wrong. *Le*, 19. 18.

8. All men are bound to a religious observation of Gods Commandements, none are exempted, God hath not made one commandement for the rich, and another for the poor; but high and low, rich and poor, Jew and Gentile, bond and free, of what Nation Sex or condition soever they be, they must observe Gods righteous commands; as God is Lord of all the world, so he expects obedience to his commands, from all. Hence the Commandements are published in the second person singular [Thou] speaking particularly to all, &c. thou Lord, thou beggar, *&c.*

Futura utuntur Hebræi pro imperativo. Non occides (i) ne occidito, &c.

9. The Law must not onely be observed, but also preserved by us. e.g. 'tis not sufficient that the Master keep the Sabbath himselfe, but he is bound to see that all his family observe it also; & so in every

Lex non solùm observanda, sed etiam conservanda.

every other Commandement; 'tis not sufficient that I doe not kill, but I must doe what in me lies, to preserve others from killing. We must therefore in our places and callings, by instruction, direction, correction, *&c.* labour to prevent sin, in all about us, else we may become accessaries to other mens sins, and that seven waies.

1. *Manàando.*
2. *Commendando.*
3. *Permittendo.*
4. *Provocando.*
5. *Consentiendo.*
6. *Defendendo.*
7. *Consociando.*

1. *Mandando*, by commanding and giving direction. *David* did not kill *Uriah* with his own hands, but giving directions to *Joab*, and writing to him how it should be done, 'twas his murther. 2 *Sam.* 11. 15. *Saul* killed the Priest, in commanding *Doeg* to doe it, 1 *Kings* 21. 10.

Quod quis per alium facit, id per se facere videtur. Reg. Iuris.

De patratis scelleribus gloriari, patrantibus ablandiri, id deploratæ est improbitatis. Pareus.

2. *Laudando*, by commending men for their pride, drunkennesse and profanenesse; 'tis in a manner all one, to commit

commit a sin, and to commend it, *Ro.* 1. 32. *nihil interest faveásne scelere an illud facias.* Seneca.

3. *Permittendo*, by conniving at the sins of others, and not restraining them when it is in their power. Thus *Eli* became accessary to the sinne of his sons, 1*Sam.* 3. 13. and *Pilate* to Christs death, *Iohn* 19. 16. and *Ahab* is said to kill, when he suffered Letters to be written in his name, to have *Naboth* killed. 1 *King.* 21. 19.

Qui non vetat peccare, cum possit, jubet.

4. *Provocando*, by incitation, stirring men up, and provoking them to doe wickedly. Thus did *Iobs* wife, *Iob.* 2. 9. and *Iesabel*, 1 *King.* 21. 25. a sinne forbidden, *Gal.* 5. 26.

5. *Consentiendo*, by consenting. Thus *Saul* was accessary to *Stevens* death, *Acts* 7. 58. and 8. 1. The Hypocrite consents with Theeves, and partakes with Adulterers, *Psal.* 50. 18.

6. *Defendendo*, by justifying the wicked, and condemning the just, *Pro.* 17. 15. calling evill good, *Isaiah.* 5. 20.

7. *Consociando*, by being familiar with men in their sin. God hath ordeined our non-communion and withdrawing of our selves from them to be a means

meanes of their reclaiming. 2 *Thes.*3. 14. have no company with such, *Rom.* 16.17. 2 *Iohn* 10. 1 *Cor.*5.9.

Obligant semper & ad semper, in omni loco & tempore.

10. The Negative Commandements bind most strongly, they bind us alwaies, and to all times, 'tis unlawfull at any time to sin, I may never blaspheme, curse, lye, &c. In the Negative, the acts of vice are alwaies forbidden, but in the Affirmative, the acts of virtue are commanded, with due consideration of circumstances; for although they bind us alwaies, yet they bind us not to all times: we must admonish our brother, read, pray, hear, give almes, &c. yet are we not bound to these at all times: hence all the Commandements almost, are Negative. 1. Because Negative Commandements bind more strongly. 2. They worke on our minds, and more then Affirmative ones. 3. Because our nature is exceeding prone to evill. 4. This is the true order of repentance, first to cease from evill, and then to doe good.

Affirmativa non obligant ad semper licet semper spectanda sunt pro loco, sed pro tempore varias accipiunt limitationes & interpretationes.

11. We must apply the curse particularly, to the breach of every commandement; if wee have profaned the Sabbath, taken Gods Name in vain, &c. the curse

curse is due to every one of these sins, *Deu.*27.*ult.Gal.*3.10.& so the blessings, though they be not particularly expressed, yet must be applyed by every one that yields sincere obedience to the Law.

12. Remember, that the first and last condemne the very motions of the heart, against God, or our Neighbour, though wee never yield consent unto them: this humbled *Paul* so exceedingly, *Rom.*7.

13. Sins against the first Table, are greater then sins against the second(*caeteris paribus*)comparing thoughts with thoughts, words with words, & works, the comparison must be equall, as blasphemy, and the highest degree of sinne against God, is greater then theft, or murther: but if the comparison be not equall, it will not hold, for Adultery is a greater sin, then the least breach of the Sabbath; and murther is a greater sinne then the least abuse of Gods Name.

14. The second Table must give place to the first; hence *Mat.* 22.38. Christ cals it the first in order and Nature, because the love of our Neighbour flowes from the love of God. 2. The great Commandement in excellency and

*Obedientia primae tabulae derogat secundae, quando utrâque simul locum habere nequit. ut Luc.*14.16. and Gerhard.

and dignity, because it more immediately commands things concerning God. Our Neighbour must be loved but onely in and for the Lord, so far as may stand with his glory: 'tis no dishonour to our Fathers on earth, to see their heavenly Father served before them, *Ephes.* 6.1. *Acts* 4.19 and 5.29. This Rule holds in Morals, but not in Ceremonials, for God would rather have a Ceremony omitted, then our Neighbours safety endangered, *Hos.* 6.6. *Mat.* 12.3,4, to *chap.* 15. 3,4.

Lex ceremonialis cedit morali. Reg.

15. We must obey Gods commands, purely for the commands sake, many will seem to observe them for self-ends, to merit, get praise, &c. but we must have respect to them all, simply, because our God commands them.

16. Precepts presuppose faith, e.g. Doe this, and thou shalt live (i) doe it in Christ. So *Eccl.* 12.13. Keep the commandements (i) in Christ or by faith in him. So, thou shalt love the Lord, with all thy heart (i) Evangelically.

17. God who made the Law, can dispense with his owne Law in things that touch not upon his nature, justice, purity, &c. God cannot sinne, because purity

purity is naturall to him, he cannot lye, because truth is essentially and intrinsically in him; but for things which are out of him, and belong to his soveraignty, he is an absolute Lord, he is Lord of dayes, and Lord of goods and life; here he may dispense, and command *Abraham* to sacrifice *Isaac*, and the Hraelites to spoyle the Egyptians, *Exod.* 3. 22. and *Solomon* to make Pictures and Cherubins (which wee may not) For, 1. He had Gods expresse command to make them. 2. They were Types of Christ, they foreshewed his glory, whom the Angels worship. 3. They were placed in the holy of holies, where the people could not see them, much lesse worship them.

See 16 Rules more by *Mr White* of *Dorchester*, in his Directions for reading the Scripture, p. 300, &c.

Sit vice coronidis illud Tileni, Syntag. 1. 7 p. 49.

Præcipua ad Scripturas rectè interpretandas media sunt hæc: frequens oratio, linguarum cognitio, fontium inspectio, verborum propriorum & figuratorum distinctio, argumenti & scopi consideratio: causarum circumstantiarum, antece-

dentium & consequentium notatio: logica analysis: locorum obscuriorum cum illustrioribus, similium cum similibus, atque etiam dissimilium cum dissimilibus comparatio, historiæ naturalis & humanæ peritia, ac postremò fidei analogia, ad quam tanquam ad amussim & normam certissimam, exigenda est cujusliber loci interpretatio.

FINIS.

RHETORICA SACRA:

OR,

A Synopsis of the most materiall Tropes and Figures contained in the Sacred Scriptures; by the knowing of which, we may of our selves observe many more like unto them.

Many Texts of Scripture are here expounded, many errors confuted, and the Marrow of most Rhetoricians (in reference to Divinity) collected.

All the Tropes and Figures are set in an Alphabeticall Order, for the more easie finding of them, and illustrated with variety of instances for the better understanding of them.

Christus Judæos ad Scripturarum non simplicem & nudam lectionem, sed ad investigationem perquam diligentem relegavit: non enim dixit, Legite *Scripturas, sed* Scrutamini (i) *diligenter quærite & quasi effodite latentes in eâ Thesauros.* à Lapide è Chrysostomo.

Sacrarum literarum haud postrema intelligentiæ pars posita est in Tropis & formulis loquendi cuique linguæ familiaribus. Westhimer.

Habent Hebræi linguam ut vocabulis angustam, *ita densitate Troporum cum primis* Augustam. *Idem.*

London, Printed in the Year, 1654.

To the Christian Reader.

Since the Sacred Scripture abounds with Tropes and Figures of all sorts, and is like a pleasant Garden bedeckt with flowers, or a rich Garment beset with Pearles, or a fruitfull field, full of precious Treasures; I conceived it might bee time well spent, to dig into those Sacred Minerals, for the better finding out of those Metaphors, Metonymies, Synecdoches, &c. which lye hid there: for the bare reading of the Scriptures, without

out ſearching into its heavenly myſteries and meaning, is like the comming into a Treaſury, wherein wee ſee many coſtly things folded up, and ſome ends appearing out, but when they bee all uncovered, then doth their glory more affect us for the preſent, and leave in us a deep impreſſion of their excellency. Beſides, the ignorance of Rhetorick is one ground of many errours amongſt us, as will appear in the opening of the Tropes, where you have not onely bare inſtances, but many Texts cleared and expounded, &c. If it may any way bee ſerviceable to thee, give God the glory, and let the weak inſtrument have thy Prayers.

Nadiplôsis, when a word that is used in the end of one sentence, is repeated in the beginning of the next, as *Psal.* 122. 2, 3. our feet shall stand in thy gates O *Ierusalem*, *Jerusalem* is builded, &c. So *v.* 5. there are the thrones of judgement, the thrones of, &c. *Psa.* 145. 18. the Lord is nigh to *al that cal upon him*, to *al that call upon him in truth*. So *Deut.* 8. 7. the Lord bringeth thee into a good *Land*, a *Land* of brooks. So *Isaiah* 30. 9. *Ieremy* 2. 13. and 12. 11. *Luke* 7. 31, 32.

See more fully *Glassius his Philologia*, *Edit.* 3. *p.* 1413.

Anaphora, when the same word is repeated in the beginning of sentences, as *Psal.* 29. 3. to 10. the voice of the Lord is upon the waters, the voice of the Lord, &c. So *Psal.* 27. 1. and 118. 2, 3, 4 and 124. 1, 2. and 148. 1, 2, 3, 4, and

150 1,2,3,4 5. So *Jer.* 50.35,36,37. a *sword* is upon the *Caldeans*, a *sword* is upon the lyars. *Jer.* 51.21,22,23. *Ezek.* 27. 12,15 16, 17,18. *Rom.* 1.21,22,23. thou, thou, thou, 2 *Cor.* 11.20 and 1 *Cor.* 1.20. *Phil* 4.8. *Amos* 1.3,6,9.

Antimetabole, is an inversion or change of words, as 1 *Cor.* 11.8. Man is not of the woman, but the woman of the man. So 2 *Cor.* 12. 14. children ought not to lay up for their parents, but Parents for their children.

Antitheton, is the illustration of a thing by its opposite, as *Isaiah* 5. 47. I looked for grapes, and behold wild grapes, for judgement, and behold oppression; we looked for light, but behold obscurity; for brightnesse, but wee walke in darknesse.

More humano Deus in scripturis ad hominis loquitur. Aug. *Affectus tribuuntur Deo secundum effectus.*

Anthropopathia, is a figure very frequent in Scripture, as when it speaks of God after the manner of men, and by bodily things sets forth his divine excellencies. Thus passions, as Joy, Anger, griefe, &c. are attributed to God. Thus he is said to have eyes, signifying his omniscience, a hand, signifying his power, wings, to shew his care and protection of his people, nostrils, noting his indignation &c.

Apo-

Aposiópesis, when out of an holy anger or vehemency, wee cut off some word or part of a sentence, which yet is understood, as *Psal.*6 3. but thou O Lord, how long? q. d. how long wilt thou delay to send me help and succour. So *Luke* 19.42 O if thou hadst known! q d. how happy had it been for thee, if thou hadst known. So 1 *Kin.* 21.7. dost thou now governe the Kingdome of *Israel*—Arise. q. d. art not thou a King? then mayest thou doe what pleaseth thy selfe, therefore arise speedily and bee doing. Remember this was the counsell of a *Jesabel*. So *Psal* 95. 11. and *Heb.*3 11. to whom I sware in my wrath * if they enter into my rest. q d. they shall never enter into my rest, if they come there, let me not be God, or let me not be true. So *Psal.*89 35. So 2 *Cor.*12 6. I will say the truth——but now I forbeare. So * *Hosea* 8 1. Trumpet to mouth. *Heb* q.d. let the trumpet to thy mouth, as an Eagle. *Heb* q. d. the enemy shall fly swiftly, as an Eagle. *Isaiah* 1. 13. I cannot bear your sinne. *Vehementissimam indignationem repræsentat.*

Plena effatio de reticentia. Bucer. See Glossius. p. 1437.

* *Si, apud Hebræos est nota juramentis, ut* 1 Sam. 14.45.

* *Verba abrupta ad festinationem rei non agendam, & ad trepidationem intruendam.* Pareus.

Apostrophe, is the turning of a speech from

from one perſon to another, many times abruptly. Thus *Pſal.* 2, 9. the Prophet ſets forth Gods judgements againſt the enemies of Chriſt: then *ver.* 10. he preſently turnes his ſpeech to the great ones: Bee wiſe now therefore, O yee Kings. So *Iſaiah* 1.2. the Prophet finding the people to be rebellious, turns his ſpeech to the inanimate creatures, Heare O yee Heavens, and harken O earth. So *Gen.*49.18. *Judg.*5.21, *Pſal.* 109.21.

Aſyndeton, or *Dialyton*, hath no copulative, as 1 *Cor.*13.4,5,6. charity ſuffereth long, charity envyeth not, &c. So 1 *Theſ.* 5.16. to 22. *Rom.* 3. 11. to 16. *Pſal* 66.1 2,3 *Rom.*1.29.2 *Tim.*3.2.

Quaſi ſenſu percepiſtis.

Catachréſis, an improper kind of ſpeech, as *Exod.*20.22. yee have * *ſeen* that I have talked with you (i) ye have heard the Lord ſpeak. So *Exod.* 23.19. thou ſhalt not ſeeth a Kid in her *Mothers* milk, mother is not ſo proper a terme with us, for a dumbe creature. So *Iſaiah* 64.1. O that thou wouldeſt *rend* the Heavens and come downe! Hee ſpeaks of God after the manner of men: if a man were in Heaven, and ſhould deſcend, he having a body, which is a groſſe

groſſe ſubſtance, muſt needs divide and rend the Heavens, but God being a moſt pure ſpirit, paſſeth through all things, with out any dviding or rending; yet is there in theſe divine condeſcentions of ſpeech, a ſingular excellency; the Lord in his goodneſſe, conſidering our weakneſſe, doth even ſtammer with us, the better to inſtruct us. Thus Teachers are ſaid to have a voice, *Pſal* 6.8. and 39.12. the Lord hath heard the *voice* of my weeping.

Climax, or gradation is frequent in Scripture, when the ſucceeding clauſes tranſcend each other, as *Mat*. 7. 7, 8. Aske, Seek, Knock; tis not a ſimple repetition, but a gradation. So *Rom*. 5. 3, 4, 5. Tribulation worketh patience, patience, experience; and experience hope. So *Rom*. 8. 30. Whom he did predeſtinate, them he alſo called; whom he called, them he juſtified, and whom he juſtified, them he glorified. So *Hoſ*. 2. 21, 22. I will heare the Heavens, and they ſhall heare the earth, &c. So *Rom*. 10. 14, 15. How ſhall they call on him, on whom they have not beleeved? and how ſhall they beleeve in him of whom they have not heard? and how ſhal they heare

heare without a Preacher, &c. So *Iam.* 1.2,3,4. Temptations prove us, probation brings forth patience, and patience helps on towards perfection. So 2 *Pet.* 1.5,6,7. add to your faith, vertue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience, *&c.* So *Iudges* 5.30. A work of divers colours is excellent. 2. A work of divers colours of the Needle, is more. 3. Wrought on both sides, that's most of all. So 1 *Cor.* 11.3. The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. So *Iohn* 1.1,2,3 4,5.

Ellipsis, the defect or wanting of a word, as *Exod* 4.25. *Zipporah* took a sharpe [stone or knife] is understood. So *Isaiah* 1.13. I cannot iniquity (1) I cannot beare iniquity. So *Hos.* 8.1. [see before, *Aposiopésis.*]

Enallage or *Hetereśis* is, 1. Of the Gender, sometime the Feminine Gender is put for the Masculine, thus effeminate men are called women, *Isaiah* 3.12. 2. Of the person, thus one person is oft put for another, as the second for the third, and the third for the first. 3. Of the number, thus the singular number

is

is oft put for the plurall, and ſo on the contrary.

Epanalepſis, when the ſame word is put in the beginning, and the ending of a ſentence, as *Phil.*4.4. *Rejoice* in the Lord alwaies, and againe I ſay, *Rejoice*. So *Pſal.* 8.1,9. and 46.1.*ult*. the ſame ſentence is put in the beginning and ending of the Pſalme. So 1 *Cor.* 3.21, 22. *All things are yours*, whether things preſent, or things to come, *All is yours*. So *Rom.* 15.4. whatſoever things *were written* aforetime, *were written* for our learning. So 1 *Cor.*14.15. I will pray *with the Spirit, and with the Underſtanding* alſo. I will ſing *with the Spirit, and with the Underſtanding* alſo. 2 *Cor.* 4.3. If our Goſpell be hid, to them that periſh it is hid. So it runs in the Originall.

Epanodos, when the ſame word is repeated in the beginning and middle; or in the middle & end, as *Pſal.*114.3,4, 5,6. *Ezek.*32.16. this is the lamentation, wherewith they ſhall *lament her*, the daughters of the Nations ſhall *lament her*, they ſhall lament for her, *&c.* *John* 8.47. He that is of God, heareth Gods word, yee therefore heare them not,

not, because yee are not of God, *Rom.* 7.19. the good that I would, I doe not; but the evill that I would not, that I do, *Gal.* 2,20. I live, yet not I, but Christ liveth in me, and the life which I now live, I live by faith. So 2 *Cor.* 2.10,15,16.

Epanorthósis, or correction, is the reinforcement of the clause last uttered, by the subsequent. So *Gal.* 3.4. and 2.20. have ye suffered so many things in vain? if it be yet in vaine. So *Luke* 11.27. When the woman cryed, blessed is the wombe that bare thee, Christ converts he. *verse* 8. yea rather blessed are they that heare the word of God, and do it. So 1 *Kings* 14.14. the Lord shall raise up a King, who shall cut off the house of *Ieroboam* that day; but what, even now? So *Rom.* 8.34. and 1 *Cor.* 15. 10. I have laboured more abundantly then they all, yet not I, but the grace of God which was in me.

Correctio, qid. *quid dico? suscitabit? imo jam constitutus est, & in regno versatur.* Iunius. *Commiserationis ergò.*

Epistrophe, when there is the like ending in sentences, as *Psa.* 136. *per totum.* for his mercie endures for ever. *Ezek.* 33.25,26. and *shall yee possesse the Land?* yee stand upon your sword, *&c.* and *shall yee possesse the Land?* So *Ioel* 2. 26, 27. and my people shall never be asha-

med,

med, and yee ſhall eat in plenty, *&c.* and my people ſhall never be aſhamed. So *Amos* 4.6,8,9,10,11. yet have yee not returned to me ſaith the Lord, *&c.* So *Haggai* 2.8,9. and 1 *Cor.*13.11. when I was a child, I ſpake as a child, I underſtood as a child, I thought as a child. So 2 *Cor.*11.22. are they Hebrews? ſo am I. Are they Iſraelites? ſo am I.

Epizeuxis, when the ſame word is doubled by way of emphaſis, as *Iſaiah* 40.1. comfort yee, comfort yee my people. *Iſaiah* 51.12.I, even I am he that comforts you. *Iſaiah* 38.19. the living the living, he ſhall praiſe thee. *Mat.*23.37. O *Ieruſalem*, *Ieruſalem*, which killeſt the Prophets. The name is doubled, to expreſſe the great affection of the ſpeaker So 2 *Sa.*18.33. O my ſon *Abſalom*, my ſon, my ſon, *&c.* Thus *Deborah* quickens her ſelfe. *Iudg.*5.12. awake, awake, *Deborah*, *&c.* So *Iſaiah* 51.9. and *Ezek.*21.9.27. I will overturne, overturne, overturn it (i) I will certainly overturn it. *Commiſerationis ergò, &c.*

And this is done ſometimes by way of amplification, as *Pſal.*145.18. the Lord is nigh to all that call upon him, even to all that call upon him

him in truth. So *Pſal.* 68. 12. the Kings of Armies do fly, do fly [*fugiunt, fugiũt*] q.d. they fled amain. So *Ioel* 3. 14. multitudes, multitudes (i) great multitudes.

3. By way of tranſition, as *Hoſea* 2. 21. I will heare the Heavens, and the Heavens ſhall heare the Earth, and the Earth ſhall heare the Corn, *&c.*

Euphemiſmus, is a fair kind of ſpeech, as *Gen.* 4. 1. *Adam* knew *Eve*. See the like modeſt expreſſion, *Numb.* 31. 17. *Mat.* 1. 25. *Luke* 1. 34. Thus Inceſt and Adultery is ſometimes expreſt by a modeſt terme of uncovering the nakedneſſe. *Levit.* 18. 6. and 20. 11, 17. *Ezek.* 22. 10. Thus to ſanctify, is put for to defile. *Deut.* 22. 9. So an Harlot is called *Kedeſah*, a holy woman. *Gen.* 38. 21. by a contrary meaning, as being moſt unholy and uncleane. Thus words ſometimes have contrary ſignifications, as *Barac* ſignifies to bleſſe or curſe. *Cheſed* ſignifies piety or impiety, *Levit.* 20. 17. but *Pſal.* 106. 1. it ſignifies goodneſſe.

See more Rule 23.

Exclamatio is that whereby we expreſſe our affection. It is ſometimes uſed *per modum optationis*, when wee earneſtly deſire a thing, as 1 *Chro.* 11. 17. Oh that one would give me of the water of the

the Well of *Bethleem*! *Isaiah* 64.1. O that thou wouldst rend the Heavens, and come down! *Psal.*84.1.

2. *Per modum admirationis*, by way of admiration, as *Rom.* 11.33. O the depth of the riches, both of the wisedome and knowledge of God!

3. *Per modum objurgationis*, by way of reproof, as *Gal.*3.1. O fooliſh Galathians, who hath bewitched you? So *Acts* 7 51,52.

4. *Per modum Dolentis*, by way of lamentation, *Rom.*7.24. Oh wretched man that I am, *&c.*

Exegeſis, it is uſuall with the Scripture, having ſaid a thing in one member of a ſentence, to repeat the ſame againe, by way of explication or confirmation in the later part, as *Pſal* 6.8,9. and 33.10. 2 *Kings* 20.3. Remember O Lord, how I have walked before thee, in truth; what's that? and with a perfect heart, and have done that which is right in thy ſight. So *Iſaiah* 3.4,9. and 14.13,14. *John* 1.3. *Rom.* 11.7,8. God hath given them the ſpirit of ſlumber, what's that? eyes that they ſhould not ſee, and eares that they ſhould not hear. So 2 *Tim.*3.1. he tels us in generall, that

Hoc Schema Eccleſiaſtæ frequenter uſui erit, quoties res poſcit affectum niſi enim iteres quod docere vis, prætervolat oratio nec aculeos in animis audientium relinquit. Dreſſer.

the laſt dayes ſhall be perillous, then *verſe* 2,3, 4,5. he tels what particular vices ſhould raign, and make the times ſo perillous. Yea, ſuch is the goodneſſe of God to his people, that when the Scripture hath ſpoken any thing darkly, it uſeth oft times to join ſome plain thing to give light to it, as *Iſaiah* 51. 1. what is ſomewhat dark in that verſe, is preſently explained in the ſecond. So *Deut.*7.3. they muſt not match with Idolaters, why ſo? *ve.*4 6. Firſt, becauſe by this meanes, they will draw you to worſhip their gods. 2. This will provoke God to anger. 3. You are an holy people, ſequeſtred for Gods ſpeciall ſervice, *&c.* Thus oft, not alwaies, we have the ſenſe at hand: yet ſometimes wee muſt ſearch and goe farther off to finde out the ſenſe of ſome places, which wee read.

Hendyadys, when one thing is divided into two, as *Mat.*4.16. in the region and ſhadow of death, for, the ſhady region of death. So *Mat.* 20.20. Worſhipping and deſiring *(i)* deſiring by worſhipping.

Hypallage, when the order of the words is changed, as *Job* 17.4. thou haſt hid

hid their heart from understanding (i) thou hast hid understanding from their heart. So *Isaiah* 1.3. the Asse knowes his Masters crib, or, he knowes the Master who feeds him in his crib. So *Heb.* 3.13. through the deceitfulnesse of sin (i) by deceitfull sin.

Dominum præsepis (i) cognovit Dominum in præsepio se alentem. à Lap.

Hysterologia, or *Hysteron-Proteron*, is a placing of that before, which should be after, and somethings after, which should bee before. The Pen-men of Scripture, doe not alwaies observe the just order of things, but the truth of the History; they set them down, in that order, in which they came to their minds, and not in that order, which they fell out in. *Psal* 7.14. he travelleth with iniquity, and hath conceived mischiefe. Here the birth is set before the conception. [See more in Rule 27]

Crebrâ Hysterologiâ utitur Jeremia.

Hyperbole, is two-fold. 1 * *Auxesis*, when we increase the signification of a speech. So *Gen.* 29.31. *Jacob* is said to hate *Leah*, when he only neglected her, and loved her lesse. So *Mat.* 10.37. compared with *Luke* 14.26. and *John* 12.25. We must not simply hate father, mother, life, *&c.* but comparatively, when they come in competition with

Vel Epitasis (1) intentio, cum verbi vires intenditur.

Christ. So *Pro.*13.24. he that spares the rod, *hates* his son(i) he doth not truly love him, that lets him goe astray to his own destruction, and so acts the part of one that hates him. Thus *Gen.*13.16. *Abrahams* seed shall be as the dust of the earth, and starres of Heaven (i) his posterity shall be very many. So *Psal.*51. 7. whiter then snow. *Lam.*4.7. whiter then milke, more ruddy then *Rubies*. So 2 *Sam.*1.23. swifter then Eagles, stronger then Lyons. 2 *Sam.*2.18. swift as a Roe. *Isaiah* 49. 2. I have laboured in vaine, yet not altogether in vain, though for little good. So *Gen.*11.4. and 13.10. *Isaiah* 7.15,25. *Ioel.* 3.18. the hils shall flow with milk, and the mountaines with wine. So *Canaan* was stiled a Land flowing with milk and honey, *Numb.* 13.27,32,33. Cities fenced up to Heaven, *Deut.*9.1. So *Psal.*107.26. they mount up to Heaven, and goe downe to the depths (i) they are sorely tossed up and downe. *Gal.*4 15. ye would have plucked out your own eyes, and have given them me, 'tis a proverbial speech, q.d. you would have parted with your dearest things, to have done me good. *Iohn* 21, 25. the whole world would

not

not containe the books (i) they would be very many. *Iohn* 12.19. the whole world goeth after him(i) many follow him. *Luke* 18.1. Pray * alwaies (i) bee constant and perſevere in the duty. *Mat.*6.3. *Acts* 2.5. *Mat.*19.24. it's eaſier for a Camell to go through the eye of a needle. [See more, Rule 19.]

* *To ſemper, idem eſt quod ſedulò perſeverantèr, aſſiduè. à Lap.*

2. *Meiósis, Litote, Tapinósis*; when leſſe is ſpoken, and more is meant. *Pro.* 3.11. deſpiſe not the Lords correction (i) highly eſteem it. *Rom* 2.4. deſpiſe not the riches of his goodneſſe(i) prize it highly. *Mal.*2.14. ſhee is thy companion (i) thy chiefeſt and choiceſt companion. *Heb.*13.4. whoremongers and adulterers God will judge, (i) he will plague them here, and condemne them hereafter. *Heb.*10.38. my ſoul ſhall take no pleaſure in him (i) I greatly abhorre him. *Pſal.* 105.15. Touch not mine anointed(i) hurt them not. 1 *Sam.*24.14. whom doſt thou purſue, a dead dog, a flea? (i) a poor, weak, contemptible perſon. *Mat.*7.23. depart from me, I know you not (i) I deteſt you, and will for ever puniſh you. *Marke* 3.29. ſhall never be forgiven (i) ſhall be eternally puniſhed. *Mat.* 12.20. a bruiſed reed he

will not break (i) he will cheriſh and preſerve it. *Pſal.* 5. 4, 5. thou art a God that takeſt no pleaſure in wickedneſſe (i) thou greatly hateſt it. *John* 11. 11. *Lazarus* ſleeps (i) is dead. *Levit.* 26. 36. thou ſhalt fly at the ſhaking of a leaf. *Rom.* 4. 19. not weak in faith (i) very ſtrong in faith. *Revel.* 12. 11. they loved not their lives unto the death (i) they expoſed their lives to all danger, for the cauſe of Chriſt. 1 *Cor.* 10. 5. with many of them, God was not well pleaſed (i) he was highly diſpleaſed. [See more, Rule 18.]

Inſinuation, is a holy Rherorical winding our ſelves into mens affections; ſometimes by loving and ſweet compellations, as *Rom.* 12. 1. I beſeech you brethren. Sometimes by appeal, as 1 *Cor.* 11. 13. Iudge in your ſelves is it comely. Sometimes by Anticipation, as *Acts* 26. 27. beleeveſt thou the Prophets? * I know thou beleeveſt: he would even perſwade him, that he beleeved, and *verſe* 29. I would to God that not onely thou, but that al that hear me this day, were both almoſt, and altogether ſuch as I am, *except theſe bonds*; they yet knew not that bonds and ſuffering

* *Eſt in hâc Apoſtrophe acer ſtimulus quo pungit Agrippam, ut credat in Chriſtum.* à Lap.

fering for Christ, was a great honour, and therefore hee puts in this exception.

Ironia, Ironicall, taunting speeches may lawfully bee used, as occasion serves.

1. God himself used them. *Gen.* 3. 22. the man is become as one of us (1) as one of the Trinity, wherby God declares his great disdaine of their affectation of an impossible preheminence in being like to God. q. d. by his sin he is become most unlike to us. See how well Satan hath performed his promise to man, is not he become like one of us? and hath not hee gained a goodly measure of knowledge, both of good and evill? So *Judg.* 10. 14. Go, cry to the gods which yee have chosen. 'Tis an Ironicall upbraiding them for their Idolatry, which they found so comfortlesse, in their greatest need, their Idols being no way able to deliver them. So *Isaiah* 14. 4 8, 9. God himselfe teacheth his people to deride the proud King of *Babylon*.

(1) *Voluit* Adam *nobis per esum pomi fieri similis, en quàm factus est dissimilis! voluit scire bonum & malum, en in quale ignorantiæ barathrum corruit.* à Lap.

2. Christ used it, *Mat.* 26. 45. sleep on. q. d. goe to now, sleep on, take your rest if yee can, behold a perillous time is at hand, wherein yee shall have little list or leisure to sleep.

3. *Elijah* used it to the Worshippers of *Baal*. 1 *Kings* 18. 27. he mocks them, and bids them cry aloud to their drowsy or busie god, peradventure their *Baal* was asleep, or in a Journy, &c. So *Micaiah* bids *Ahab* goe up and prosper (i) go up and perish, 1 *Kings* 22. 15. So *Iob* [12. 2.] taunts at his false friends, in an ironicall expression: No doubt but yee are the people, and wisedome shall dye with you. q. d. in your owne conceit, there are no men in the world but you. No doubt but reason hath left us, and is given wholly unto you; yea wisedome is so tyed to your persons, that her conservation and ruine depends on yours. So *Amos* 4. 4, 5. come to *Bethel*, and transgresse at *Gilgal*, multiply transgressions, &c. q. d. since by no meanes yee will bee reclaimed, but are desperately set on sin; goe on, and fill up the measure of your sin. Thus *Solomon*, without any breach of charity, or staine of holinesse, checks the young mans folly, with an irony, *Eccl.* 11. 9. Rejoyce O young man, &c. but know, *&c.* by an ironicall concession, he bids him rejoyce and take his pleasure, *&c.* and then marres all with a stinging

Si sapis, metu mortis & divini judicii refræna tuas voluptates, resiste tuis cupiditatibus, amores vanos mortifica, ut judici qui concessit earum usum, sed vetuit abusum congruam reddas rationem. à Lap.

but,

but, in the end. So *Paul* with an holy scoffe, derides the Corinthians, 1 *Cor.* 4. 8, 10 yee are full, ye are rich, you reign as Kings, *&c.* we are fooles, ye are wise, *&c.* wee are nothing, you are all, *&c.* [*ironica est concessio, exprimens Corinthiorum de seipsis corruptam opinionem.* Aretius.]

A *Sarcasme*, which is a biting taunt, is neer to an Irony, but that it's somewhat more bitter, as *Gen.* 37.19. behold the *Dreamer* comes! Thus *Michal* spits out bitter reproaches against *David*, 2 *Sam.* 6.20. How glorious was the King to day? (i) how contemptible and inglorious? Thus *Shimei* reviled him, 2 *Sam.* 16.7. Thus the people taunt at *Moses*, *Exod.* 14.11. because there were no graves in *Egypt*, hast thou brought us to dye in the wildernesse? Thus the Jewes reviled Christ, *Mat.* 27.29,42. *Luk.* 4.23. they mocked him, saying, Haile King of the Jewes. *Nah.* 3.14.

In gestu magis quàm verbis ostenditur, sit & cum naso suspenso quippiam fastidimus μυκτὴς *enim est nasus.* See *Mr Leigh on the word* μυκτερίζομαι

Mycterismus, is a kinde of scoffe, neere to the former. Thus the Pharisees derided Christ, *Luke* 16.14. they did not simply contemne him, but they shewed their contempt of him by their gestures;

gestures; they blow their noses at him, as the originall imports. [ἐξεμυκτήριζον, *deridebant eum, vel naribus eum excipiebant.* Beza.

Metalepsis, when there are many Tropes in one word, as *Mat.* 21. 10. all the City was moved; the City put for *Jerusalem*, by a synecdoche *generis*, and *Jerusalem* put for its inhabitants, by a *Meton. subj.* So *Mal.* 4 2. wings put for beames, by a catachrestical Metaphor, and beams for comfort and refreshing, by a metaphor.

Mimesis, is an imitation of the words of others. Thus *David* useth the words of rebellious Rulers, *Psal.* 2. 3. let us break their bonds asunder, *&c.* So *Paul* useth the words of the Epicures. 1 *Cor.* 15. 32. and the Prophet speaks in the language of the Prophane Jewes, who made a mocke at Gods word and threatnings. *Isaiah* 28. 13. *Manda, remanda, expecta, reexpecta, Tsu lazu, Kaw, lakaw, Kan lakaw. Micah* 3. 11.

Irrident verbum Dei, habentque pro balbutie ineptâ. Muſculus.

Metaphors are frequent in Scripture, for our apprehension take. Thus Christ is called a Rock, a Vine, a Lamb, a Lyon, a Shepheard, a Door, a Way, an Husbandman. So man is called a shadow,

dow, a flower, graſſe, a Woolfe, Beare, Dog, *Iſaiah* 11.6. Thus we read of Metaphors from Leaven, Salt, Trees, Seed, Bread, *&c.* beſides many hyperbolicall Metaphors, as *Pſal.* 65.13. the fields ſing. *Hab.* 2.11. the ſtone out of the wals ſhall cry. *Lam.* 1.4. the waies mourne. *Gen.* 4.10. thy brothers blood cryes. [Hee that would ſee more Scripture Metaphors, from ſeeing, hearing, ſmelling, touching, taſting, *&c.* let him peruſe *Peachams* Rhetorick.

Metonymia, 1. Of the efficient cauſe, thus *Moſes* is oft put for the writings of *Moſes*. *Luke* 16.29,31, and 24.27. *John* 5.45,46. Thus ſinne is put for the puniſhment of ſin, *Gen.* 4.7. ſin lyeth at the door (i) the puniſhment of ſinne. So *Numb.* 32.23. your ſinne will finde you out (i) the puniſhment of your ſinne. Thus *Iohn* 7.39. the holy Ghoſt was not yet given (i) the miraculous and ſanctifying gifts of the Holy Ghoſt, were not ſo fully given, as they were after Chriſts aſcenſion. So *Gal.* 3.27. ye have put on Chriſt (i) ye are made partakers of his benefits. *Pſa.* 128.2. *labour*, put for the food gained by the labour of the hands.

Noxa caput ſequitur & pœna culpam individuã, uti lictor reum, comitatur

2. A *Metonymy* of the Subject. Thus by a Sacramental *Metonymy* the Scripture oft gives to the Sacraments, the names of the things signified by them. Thus *Circumcision* is called the Covenant, *Gen.* 17. 10. when 'twas onely a Seale of the Covenant, and the Paschall Lambe is called the * Passeover, *Exod.* 12.11. and Baptisme is called the New-birth, *Titus* 3.5. and the bread Christs body, of which it is a signe, *Mat.* 26. 26. So the cup is put for the wine in the cup, *Luke* 22.20. *(i) vinum poculo contentum, continens pro re contentâ*] Thus the earth is put for the men in the earth, *Gen.* 6.11. the earth was corrupt. So *Ierusalem, Iudæa, Samaria,* are put for their inhabitants. So the house for the people in the house. *Luke* 19.9. Salvation is come to thy house, *Act.* 26.31. *Pr.* 11.29. Thus Hel is put for the Devils in Hell & Heaven, for God who dwels in Heaven. *Luke* 15.18. I have sinned against Heaven (i) against God who dwels in Heaven. So *Mat.* 21.25. Thus the dayes are put for the men that live in those daies. *Ephes.* 5. 16. and the nest, for the young ones in the nest. *Deut.* 32.11. as an Eagle stirreth up her nest

** Fuit signum illius transitus. Met. sub.*

Hebræi per Metonymiam, quâ continens pro contento ponitur, Deum vocant Scamaim (i) cœlum. à Lap.

neſt (i) provokes her young ones to fly. So the heart is put for all in the heart, the will, affections, and the whole ſoule, becauſe the ſoul keeps its chief reſidence there, though it be in the whole body, and every part of it. *Ier.* 17.9. the *heart* is deceitfull (i) the ſoule with all its faculties and affections. So *Deut.* 30.6. *Pſal.* 4.4. commune with your heart (i) with your ſoule. *Ier.* 4.14. waſh thy heart (i) thy whole ſoule.

Thus the gate is oft put for the Judges, who (among the Jews) ſate in the gate, *Mat.* 16.18. 1 *Sam.* 4.18. and 9. 18. *Pſal.* 69.12. So the tongue is put for the ſpeech. *Pro.* 10.20. the tongue of the juſt, is as choiſe ſilver. So *Pro.* 11. 10. the City rejoyceth (i) the men in the City. So 2 *Cor.* 4.4. the end of this world (i) of the wicked who live in the world. So 1 *Cor.* 11.10. the woman hath power on her head (i) ſhee hath a vaile or cover, which is a ſigne of her husbands power & ſuperiority over her.

3. A *Metonymy* of the adjunct, thus the Governour is oft put for his Army. *Saul* hath ſlaine his thouſand. So Chriſt is put for his members. *Mat.* 25.35. I was hungry, and ye gave me meat (i) my

my faithfull members. So *Acts* 9.4.5. I am Jesus whom thou persecutest (i) whole Disciples thou persecutest. *Psal.* 16.6. the lines are fallen (i) the portion divided to me, by cords or lines. *Isaiah* 34.17. *Psal.* 78,55.

Justitia est adjunctum hominis.

Thus the Abstract. is oft put for the Concrete. *Psal.* 11.7. the righteous Lord loveth righteousnesse (i) righteous men. *Iacob* sware by the feare of his father *Isaack*, *Gen.* 31.53. (i) by the Lord, whom *Isaack* feared. So *Ephes.* 3. 10. *Col.* 1.16. 1 *Cor.* 12.28. Helps, Governments, for Helpers, Governours. So circumcision, for the persons circumcised. *Gal.* 2. 12. So *Paul* is called λοιμὸς, *Acts* 24.5. not onely a pestilent fellow, but the very pestilence and plague it selfe. *Pro.* 11. 1. false weights are an abomination (i) men that use false weights are abominable. So the belly is put for a Belly-god. *Tit.* 1.12. and wickednesse for wicked men, *Gen.* 19. 15. [See more, Rule 36.]

Sic scelus pro scelesto, & exitiale vocant ὄλεθρον (i) *exitium, per Antonomasiam.* à Lap.

Thus the signe is oft put for the thing signified, as, the *Sceptre* for the Kingdome, *Gen.* 49.10. the sword for authority; it being a signe of it. *Rom.* 13.4. the keyes, for Ecclesiasticall power.

Mat.

Mat. 16. 19. Thus the Name is oft put for the thing it selfe, *Rev.* 3. 4. thou hast a few names (i) men professing the truth. *Pro.* 18. 10. the name of the Lord (i) the Lord himselfe. *Phil.* 2. 10. *Ephe.* 5. 20. *Acts.* 1. 15.

Thus the time it selfe is put for the thing done in time. 1 *Cor.* 4. 3. * mans day (i) mans judgement; save me from this houre (i) from this danger. *Iohn* 12. 27. So *Iob* 32. 7. dayes should speak (i) the aged who have seen many daies.

4. A *Metonymy* of the effect. 2 *Kin.* 4. 10. death is in the pot (i) poyson or some deadly thing, which causeth death. So *Mar.* 9 17, 25. a dumb spirit (i) making men dumb. *Rom.* 8. 6. to be carnally minded is death, (i) tendeth to death, or bringeth death. So *Rom.* 6. *ult.* and 7. 7. is the Law sin? (i) is it the cause of sin? *Heb.* 11. 39. they received not the promises (i) the fruit of the promises, for they had the promises, but the accomplishment was in the time of the Gospell. *Iohn* 3. 19. this is the condemnation (i) a speciall cause of condemnation. *Iohn* 17. 3. this is life eternall (i) 'tis the way to life eternall. *Gen.* 25. 23. two Nations (i) the fathers of two Nations.

* *q. d.* I expect another day, beside mans day; now man carries all before him, he hath all the doings now, he may judge & censure as he pleaseth, it is but his day, and I regard it not.

Thus

Thus the Law is ſaid to be pure, righteous, &c. *Pſal.*19.8,9. becauſe it makes men ſo.

5. A *Metonymy* of the matter. *Gen.* 3.19. duſt thou art (i) thou art formed out of the duſt. *Pſal.* 105. 18. he was laid in Iron (i) in fetters. *Pſal.*115.4. their Idols are ſilver and gold (i) made of ſuch metall.

Paranomaſia, is a pleaſant ſound of words, as *Pſal.* 21.7. *In te confiſi, nunquã confuſi.* So *Iſa.*5.7. in the *Original*, is an excellent *Paranomaſia*. *Miſpal Miſpach, Zadaca Zeaca.* So *Rom.* 2.1. *in qua alium damnas, teipſum condemnas.* κρίνεις κατακρίνεις. So in the Greek there is an excellent *Paranomaſy.* 2 *Cor.*4. 8,9. ἀπορέμενοι ἀλλ᾽ ἐξαπορέμενοι, &c. *haſitamus, at non prorſus haremus.* So *Mat.* 8.22. let the dead bury the dead. 2 *Tim.* 4.2. εὐκαίρως, ἀκαίρως: So 1 *Tim.*3.16. *Rom.*12.2. *Mat.*16 18. and 24.7. *Phil.* 3.2.3.19. [See the Originall] 2 *Cor.* 6. 10. as poor, yet making many rich, as having nothing, and yet poſſeſſing all things. So *Bethel* ſhall be *Beth-aven. Amos* 5.5. *Pſal.*25. 16. *Gnani ani, afflictus ego* &c. *Hoſea* 4.18. *ahabu hebu, amant dona.*

Periphraſis

Periphrasis, is the using many words for one thing. Thus *John* 21. 20 the Disciple whom Jesus loved (i) *John*. The fruit of the vine (i) wine. To lay down this Tabernacle (i) to dye. The Doctor of the Gentiles (i) *Paul*. The Father of lying and murther (i) the Devill. So death is called the going the way of all the earth, because none can escape it; and *Solomon* cals it our long home, &c.

Pleonasmus, the most wise God condescending to our rude and weak capacity, oft useth sacred Pleonasmes, for the better clearing of things to our understanding, and beating them into our dul apprehensions. So *Deut.* 13. 4 those inculcations are not vaine, but serve to worke things the better upon our hard hearts. So *Deut.* 32. 6. O foolish people and unwise. 1 *John* 1. 1. wee have seen with our eyes, &c. *John* 1. 3. and 6. 33, 34, 35. *Mat.* 5. 2, &c. Christ cals himself seven times there the bread of life. The Psalmes are full of such pleonasticall inculcations. The Scripture is oft exegetical, what it speaks darkly in one place, it explains in another.

Polyptoton, is a variation of cases, as

Rom. 11. 36. of him, from him, to him, *&c. Iohn* 17.25. 2 *Cor.* 12.14 *Luke* 8.5..

Polysyndeton, when words and sentences are knit together, with many copulatives, as 1 *Cor.* 13. 1, 2, 3. and though I have the gift of prophesie, and understand all mysteries, and all knowledge, &c. So *Gal.* 4.10. *Ro.* 8.38, 39.

Prolepsis, or *Hypophora*, is the prevention of an objection, as *Pro.* 3.9. Honour the Lord with thy riches. *Ob.* So I may beggar my selfe: he prevents this objection, so shall thy barnes be filled. So *Mat.* 6.33. first seek spirituals, above and before temporals. *Ob.* So I may impaire my wealth, health, *&c.* He prevents this, all these things shall be cast as an over-plus into the bargaine. So *Iohn* 11.2. [See more, Rule 27.]

Prosopopœia, the faining of a person, as when wee bring in the inanimate creatures, speaking or hearing, *&c.* So 1 *Kings* 13.2. O Altar, Altar, thus saith the Lord: he speaks to the Altar, as if it were a person that heard him. *Psal.* 98. 7.8. let the sea roare, and the floods clap their hands, and the hils rejoice. *Rom.* 8. 19, 20, 21. The Apostle brings in the creature waiting, groaning, travelling.

So

So *Isaiah* 35. 1, 2. he attributes joy and singing to the wildernesse. See a most lively, rhetorical, prosopopeical description of the terrible Army of the *Babylonians*, *Joel* 2. 1. to 12. So *Ioshua* 24. 27. this stone shall be a witnesse, for it hath heard all the words of the Lord. *Isaiah* 1. 2. Heare O Heavens, *&c. Judges* 9. 8. *Jotham* brings in the trees, speaking like men. The Olive will not leave his fatnesse, nor the Figtree his sweetnesse, nor the Vine his wine, to reigne over others; but tis the bramble, that affects soveraignty and dominion, a base, scratching, worthlesse, fruitlesse shrub, good for nothing but to stop gaps, and keep out beasts, from spoyling the pleasant fields, and afterward to bee burnt. [*Rhamnus exilis est, unde vix umbram facit quæ protegat, ac sub se delitescentes pungit & stimulat.* à Lap.

Stultitiæ est, abjecta libertate, spretis piis Magistratibus, omnem potestatem impio, improbo, crudeli nebulonis committere. Wolphius in locum.

Synecdoche generis, when a generall word comprehends the particular. *Mar.* 16. 15. Goe preach the Gospell to every creature (i) to every rationall creature. *Psal.* 1. 6. the Lord knowes the way of the righteous. *viz.* with a knowledge of favour and approbation. So *Amos* 8. 14. they sweare by the sin

of *Samaria* (i) by the Idol that is placed there (i) the golden Calves. Thus wickedneſſe is put for Idolatry, *Zach.* 5. 8. and for Inceſt, *Levit.* 20. 19. Thus the Philiſtine is put for Goliath, the Apoſtle for *Paul*, our Saviour for Chriſt. *Mat.* 11. 18. *John* came neither eating nor drinking. *viz.* after the common manner. *Gen* 31. 21. *Iacob* fled over the River (i) *Euphrates*. *Pſal.* 19. 7. the Law of the Lord (i) the whole word of God. 1 *Cor.* 6. 12. all things are lawfull (i) all adiaphorous things. *Ier.* 8. 6. no man (i) very few.

Thus the whole is oft put for a part, as *Mat.* 3. 5. all *Iudea* went forth (i) a great part. So 1 *Kings* 10. 24. all the earth went to heare the wiſedome of *Solomon*. *Mat.* 4. 23. he healed all diſeaſes (i) all ſorts of diſeaſes preſented to his cure. *Luke* 2. 1. all the world was taxed (i) all the Provinces belonging to *Auguſtus*. 1 *Tim.* 2. 3. who will have all men to be ſaved, *&c.* (i) all the Elect, of what Nation or Degree ſoever. *Rom.* 10. 12 God is rich to all (i) to all that truly call upon him. *Heb.* 2. 9. he taſted death for every man (i) for every ſanctified man. *ver.* 10. All in Scripture, is

oft

oft taken distributively, for some of all sorts, not collectively for the whole masse of mankind. The ignorance of this distinction is the ground of many errors amongst us.

Thus the plurall number is put for the singular, as *Mat.* 27.44. the thieves (i) one of the thieves upbraided him.

2. *Synecdoche speciei*, when a particular implies the generall, *Mat.* 4. 4. and * 6. 11. bread (i) all kind of food. So *Gen.* 3. 19. Thus peace is oft put for all temporall blessings. So a brother is put for a Kinsman, *Mat.* 12. 47. thy brethren are without (i) thy kinsmen *Cæsar* for the chiefe Magistrate. *Mat.* 22. 21.

* *Per panem, intellige omnia hujus vitæ admicula, ut cibum, potum, vestimenta.*

Thus a part is put for the whole, *Rom.* 13. 1. let every soule (i) let every man be subject. So the roof is put for the house, *Mat.* 8 8. So *Gen.* 46. 26. all the soules that came out of *Egypt*. *Eze.* 18. the soule that sinnes. So the body is put for the whole man, *Rom.* 12. 1. Thus prayer is oft put synecdochically for the whole worship of God. *Luke* 18. 20. two men went up to the Temple to pray (i) to worship God. So *Rom.* 10. 12, 13. *Joel* 2. 32. *Acts* 2. 21. *Gen.* 4. 26. and 12. 8. first, because it is a speciall

part of Gods worship, very pleasing to him. 2. Because prayer must accompany every Ordinance, *Luke* 18.12. I fast twice in the Sabbath (i) in the week. Thus oft the denomination is given from the better part; as *Sion* for all *Ierusalem*, and *Ierusalem* for all *Iudah*.

A potiori die hepdomas vocatur Sabbathum. à Lap.

Thus the feare of the Lord is oft put for the worship of God. *Pro.* 14.26. *Psal.* 130.4. *Deut.* 6.13. *Acts* 10.35. *Psal.* 128.1. and 112.1.

Thus the hand is put for the whole man, *Pro.* 10.4. and the head for the whole man, *Pro.* 11.26. blessing shall be upon the head of, *&c. Pro.* 3.22. grace to thy neck (i) to thy whole man.

Thus the singular number is put for the plurall. *Ier.* 8.7. the stroke knows her time (i) the strokes. *Numb.* 6.24, 22. the *Kenite* (i) the *Kenites* shall be wasted. *Iob* 14.1. man (i) all men have but a short time.

Thus a certaine number is put for an uncertaine. *Zach.* 3.9. Christ is said to have seven eyes (i) many, to signifie his singular care over his Church. So *Rev.* 1.20. and 5.6. *Deut.* 28.7. 25. fly seven wayes (i) many wayes. *Psal.* 12.6.

Iob

Iob 5.19. *Psal.* 119. 164. seven times a day. *Pro.* 24. 16. the righteous falleth seven times a day (i) oft. *Eccl.* 11. 2,9. *Mat.* 12.45. seven other spirits, *&c.* If any desire to see these Tropes and Figures more fully explained, let him perusethe learned *Glassius* his Philologia, the second Part.

FINIS.

An Index of all the Figures contained in this Tract.

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Ieroboamus

Ieroboamus ille impius Rex Apostatarum ab ecclesia & à regno Iuda, sicut corruperat religionem, sic everterat scholas; quoniam sciebat sibi per fidos Prophetas conservari puritatem doctrinæ & religionis. Sed Elias & Elisæus *cum scirent, non posse religionem veram servari sine scholis, illas instaurârunt cumque impii reges vectigalia quæ debebantur sustentandis scholis transtulissent partim ad suos privatos usus & partim in adulatores & ventres: multi boni viri conferebant è suis facultatibus ad sustentationem studiosorum, qui modico contenti, fortiter veram doctrinam defenderunt adversus Sacerdotes* Baal. Zanch. *in* 4. *Præcept* l. 1. c. 19.

An

An Alphabeticall Index, for the ſpeedier finding out of the moſt materiall points in this Treatiſe.

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HISTRIO-MASTIX.

A whip for WEBSTER (as 'tis conceived) the Quondam PLAYER:

OR,

An examination of one *John Webſters* deluſive Examen of Academies; where the Sophiſtry, Vanity, and inſufficiency of his New-found-light (tending to the ſubverſion of Univerſities, Philoſophers, Phyſitians, Magiſtrates, Miniſters) is briefly diſcovered, & the contrary truth aſſerted.

In the end there is annexed an elaborate defence of Logick, by a very Learned Pen.

Phil. 3. 2. *Beware of Dogs, beware of evill workers: who hatch the Cockatrice eggs, and weave the* Spiders Web; *hee that eateth of their eggs dyeth, and that which is truſhed, breaketh out into a Viper,* Iſaiah 59. 5.

Τιμὴ πᾶσιν παιδεία βροτοῖς.

Mortalibus omnibus doctrina eſt honori.

Qui veritati contradicunt, & in ſua vanitate decepti decipiunt, ranæ ſunt, tædium quidem afferentes auribus, nullos autem præbentes cibos mentibus. Auguſt. *de convenient Decalogi.*

London, Printed in the Year, 1654.

The Preface to the Reader.

Courteous Reader,

After I had finisht my Vindiciæ Literarũ, *or Schools Guarded, my Stationer sent me downe one* Webster, *an enemy to Arts and Artists, desiring me to send some briefe Answer to it; upon this I fell to examine* Websters *Examen, and found him so foul false & bitter against Humane Learning, and Universities (both which I defended in my* Vindiciæ*) that I thought it convenient to vindicate what I had asserted, and to leave the Logicall*

and Philoſophicall part to be examined by thoſe whom it more eſpecially concerned: which ſince I penned my diſcourſe, I find to be done ſo elaborately and accuratly, by * *two very learned pens* (*in their* Vindiciæ Academiarum) *that I was reſolved to lay my own Anſwer by, and had done ſo, but that I received a very learned defence, of Ariſtotelian Logick, which I judged worthy of the publick view. If thou reap any benefit by this Tract, let God have the praiſe, and the Reverend acute Logician thy thanks, whoſe elaborate Animadverſions, have drawn this, from thy*

Dr Wilkins, and Dr Ward.

Kingsnorton Septemb. 4. 1654.

Friend and Servant in the Lord, THOMAS HALL.

Examen Examinis:

OR,

A word to Mr *Webster*, concerning his examination of ACADEMIES.

SIR Hercules, (for in that Title I perceive you glory) in your Epistle to the Universities, you tell us, that you never feared any Adversary, for his supposed strength. and if any one inquire *Who, or What* you are, you tell him, that you are neither Prelaticall, Presbyterian, nor Independent. But what shall we then call you? if any one

aske, tell him (say you) that Hercules *is easily known by his foot, and the Lyon by his paw*, &c. We see then who you are, *viz.* an Herculean-Leveller, a Famahitticall Lion, a dissembling Fryar, a Profane Stage-Player, and professed friend to Judicial Astrology and Astrologers, such as lying *Ly-ly*, *Booker*, *Culpepper*, &c. A great stickler for the fire and Furnace of Chymestry, for Magick and Physiognomy, *&c.* I must confesse I never yet saw your person; but let me tell you, I have seen your *Lions paw, and Levelling club*, wherewith you think to beat down Universities, Humane Learning, *&c.* and in their stead, to set up your owne *Idle and Addle conceits*. What spirit leads you, appeares [*page* 3 of your book] where you tell us, *Arrius* is called a Heretick, but you question how justly [a tender conscienced man indeed] but as for the Orthodox, Wo to them! for you tell us they all wrest the Scriptures to make good their Tenents [a heavy charge, could you make it good]

Jesuita est omnis homo. Our *Webster* is some kin to them, for he can change with every time, *&c.*

The Proverb saies, *Ne Hercules contra duos, sed tu contra ducentos, imo Neminem.* If *Hercules* may not fight against two,

two, what an *Hercules* are you, that dare oppose more then two thousand, and *Goliath*-like, bid defiance to all the Academies and Armies of the living *God*: you tel us plainly, that in your high flowne conceit, *Homo* is a common name to all men. All those *viri Dei*, those holy-learned men of God, which are in the Land, if they be not of your Familisticall-Levelling-Magicall temper; they are all in your eye, but *homines, plebeian*, low and common men, &c. How much better had it become you, like *Hercules*, to have endeavoured the cleansing of that *Augean* stable of errours, Heresies and blasphemies, which like a Morphew, have over-spread the face of the Church; to have cut off those *Hydra's* heads, and helpt our *Atlasses* to hold up the Heaven of the Church. It had been more for your credit and comfort to have imployed your time and Talent in defence of Languages, Arts and Sciences, (especially in such a season as this, when so many decry them) then thus to weave the Spiders Web, which may peradventure catch some feeble flies, when stronger ones break thorough.

Bibitur auro venenum.

'Tis true, ſometimes you gild over your errors with golden words, and ſet a gloſſe upon your falſe wares: but poyſon is never the better for being drunke out of a golden cup, the whore of *Babylon* deales ſo with her gueſts, *Rev.* 17. 4. and the Apoſtle tels us, that falſe Teachers, with faire words and fine ſpeeches, do deceive the ſimple, with plaiſtred words, they parget over the matter. *Rom.* 16. 18. 2 *Pet.* 2. 3. * πλασοῖς λόγοις, *fictitiis verbis quia more plaſtis ac figuli multa confingunt, ut hæreſis ſua idolum velent, veſtiant & ornent.*

* *Alludit ad Mercatores qui verbis fictis & arte compoſitis, ſupra veritatem laudant & extollunt ſuas merces, ut facilius eas extrudant, & cariùs vendant. Sic Hæretici ut ſuam hæreſim divendant, & ſpargant, eam blandis & elegantibus verbis adornant, & quaſi meretricem ſermonis lenocinia fucant, ut videatur pulchra & elegans inſtar Helenæ. à Lapide in locum.*

But that you may ſee your folly the better. 1. I ſhall begin with your contradictions. Sometimes you plead for Academicall learning, and anon you cry it downe; like a Thiefe, we ſometimes find you in the way, and preſently you are croſſing it againe. Thus [page 3.] you cry up Humane Learning as good, excellent, and of manifold tranſcendent uſe, whileſt moving in its owne Orbe, it enables men for all kind of undertakings, Military and Civill, without which, men doe not differ much from beaſts, &c. [So page 8, 9.] yet as if you had forgot what you had

said, in the same *page* you tell us (how truly let the world judge) that this humane learning, disables men for the Ministry, is a vaine Tradition, and makes men uncapable of Gospell mysteries, *&c.*

Quo teneam vultus mutantem protea nodo?

So, one while you plead for teaching children without the Grammar Rules [*page* 22] yet *page* 24. you cry up Mr *Brinslyes* way of teaching, which every one knowes (who knowes the Method of that Godly man) hath reference to Rules.

2. Your sophistry, and fallacious arguing is very frequent, to give you a taste onely, (for as you desire to stirre up some to plead your cause, so I doubt not but some of the Lords Worthies, who have more time and Talents for such worke, will arise and plead his cause more fully.)

I find it done already, very acurately, by Dr *Ward* in his *Vindiciæ Academiarum.*

1. You tell us, that humane learning puffs men up, makes men selfe-confident and proud; that it is but a carnall thing, a fleshly power, (just so say your brethren, the Familists, and Anabaptists) that the * Apostles never taught

1. He's against Learning.

* I have proved the contrary in my *Vindiciæ Literarum.*

or

or practiſed any ſuch matter, but bad us beware of Philoſophy, *Col.* 2. 8. for it is a fleſhly weapon, earthly, ſenſuall, diveliſh, an Idoll of mans inventing, ſpirituall ſorcery or inchantment, yea Reaſon is a Monſter, and the very root and ground of all Infidelity, *&c.*

Anſw. Behold here that *Damask-Web*, (as his verifying friend cals it) which Mr *Webſter* weaves. 1. He Argues from the abuſe of a thing, to the taking away its uſe; becauſe ſome men abuſe humane learning to pride, and ſelfe-conceitednesſe, therefore away with humane learning, *Non ſequitur*; for then, becauſe ſome men abuſe, meat, drinke, cloaths and riches; wee muſt throw away meat, drinke, cloaths and riches.

2. It is not Philoſophy ſimply, that the Apoſtle condemnes, *Col.* 2. 8. but vaine, ſpoyling, abuſive Philoſophy; as you may ſee more fully in my vindication of that place.

V. Vindiciæ Literarum. c. 2. *pag.* 30.

3. Neither is humane learning a carnall, fleſhly, ſenſuall Idoll of mans inventing; but the good gift of God, comming from the Father of lights, who is purity it ſelfe: As I have proved at large,

in

in my *Vindicia Literarum.*

4. Neither is Reason a Monster (as you Monster-like affirme) but being rightly improved, is a great helpe in Religion, as is excellently ptoved, by the learned *Culverwell* in his profound discourse, of the light of Nature: fit it is fit we should give unto Reason, the things which are Reasons, and to Faith, the things which are Faiths.

Ob. But 'tis the spirit (saies Master *Webster*) that must teach us, and the spirit that must unlock the Scriptures, and the spirit that must inlighten us, *&c.*

Answ. True, but yet the spirit of God works by meanes (as I have proved before in my *Vindicia.*) Who ever expects helpe from God, must not sit still and dreame the spirit will help him; but he must arise, and serve Providence in the use of meanes; for the spirits Teaching doth not exclude, but include the use of all good meanes, *&c.* *V. Vindicia Literarum, Prefa.*

Yet that you see Mr *Webster*'s Herculean strength, he comes now to grapple even with *Aristotle* himselfe [*c.* 6.] this Chapter he spends wholly, in combating with him; no lesse Adversary then the Prince of Philosophers 2 He's against *Aristotle.*

can

can try his ſtrength. 1. He tels us, that *Ariſtotle* was but a man, and ſo might erre; and is not Mr *Webſter* a man? and doth he not erre with a witneſſe? 2. He tels us, that what *Ariſtotle* hath written, was rather by a Diabolicall, then a Divine inſtinct [I rather ſuſpect that he is led by a Diabolicall inſtinct, that ſpeaks it.] 3. His Principles are falſe, his Manners corrupt, many of his books ſpurious; beſides, hee is ambiguous, briefe, lame intricate, erroneous &c. In a word, a blind Pagan, the proud Stagyrite. [I wiſh he were not more blind, corrupt and proud that ſpeaks it.]

Qu. But ſince Ariſtotelicall Philoſophy wil not downe with Mr *Webſter*, what new-light ſhorter cut, and eaſier way hath this *Hercules* found out: for like another *Ceſar*, *Viam aut inveniet, aut faciet.* He'll either find a way, or frame you one out of his empty ſconce?

Anſ. Why, 'tis Magick [*page 68, &c.*] that noble, and almoſt divine ſcience (as he cals it) of naturall Magick. This key (if you will believe him) will better unlock natures Cabinet, then ſyllogiſmes; yet he complaines, that this is neglected by the Schools, yea hated and

Note, 'tis Diabolicall Magick, which *Webſter* pleads for, as appears by his commending *Lilly* the Wizard.

and abhorred, and the very name seems nauseous and execrable to them. [and that very justly considering whether your Magick leads men] But O Magick, Magick, where hast thou laine hid so long, that Mr *Webster* is faine to conjure thee up againe, and none but he and his associates, could find out this short cut before? 'Tis true, there is Astronomy, which is an Art that considers the divers aspects, and naturall properties of the Starres, and this is lawfull. But then there is * *Magia Diabolica*, a Divelish Magick, when men take upon them, to foretell things contingent, by the Stars, those are called judicial Astrologers, and in Scripture they are oft joyned with Witches, wizards, and Sorcerers, *Deu.* 18 10,11. *Dan.* 2. 2, *&c.* yet this Devilish Art, doth Mr *Webster* plead for [*page* 51] and spends welnigh a *page*, in the commendation of Astrology and Astrologers, such as *Lilly*, *Booker*, *Culpepper*, *&c.* 1. He cals it a Science or Art. The learned **Weemse* hath proved the contrary; yea, the Lord *Verulam* (whom he cites so oft) is here against him. Astrology (saith he) is corrupted with so much superstition, that

* See *Perkins* 1 Vol. *p.* 39. *and* 43, 44.

* *Weemse* 4. *Tom.* on the Magitian. *page* 62.

Lord *Verulam's* Advancement of Learning. *p.* 147.

that there is hardly to bee found, any sound part in it. S. *Austin* that had studied this way, yet concludes, *Astrologia est magnus error, & magna dementia*, &c. 'tis a great errour, a great madnesse, and superstition easily refelled.

Aug. de doct. Christian. l. 2. chap. 21.

2. Yet he cals this a high, a noble, an excellent * Science, and usefull to all mankinde; a study, not unbeseeming the best wits, and greatest Schollars, no way offensive to God or true Religion, &c.

* *Astrologia judiciaria non est Scientia.* Thes. Cantab. 1654.

A dangerous and false assertion, the contrary whereof, is most true in the judgement and experience, of all godly learned men such as *Calvin, Beza, Perkins, Weemes, Gataker, Geree Vicars* &c. they all condemne it, as a most ignoble, dangerous study, unbeseeming choice wits, offensive both to God and all good men. Hence these judiciall Astrologers were formerly excommunicated, and cast out of the Church; and by the Decrees of Emperours, banisht out of the Common-wealth. Never more need of punishing such offenders, when they are grown so bold, and brazen-faced, as to publish their lies and abominations in Print to the world, and so provoke God

See Wendelius Physic. c. 27, 28. page 620. 630. and Weems Magitian. sect. 7.

to

to forsake us, *Isaiah* 2.6. *Therefore thou hast forsaken thy people, because they be replenished from the East, and are Southsayers, like the Philistines.* 'Tis an Art that leads men to the Devil, I have conferred with some, and read as much of others, who have gone about to study this Art (as *Webster* cals it) they have been faine to throw away their books, for feare of Satans appearing; so readie is he to step in, when once he finds us out of Gods way. Usuallie, such are Wizards, and therefore I cannot but wonder how Mr *Webster* durst be so impudent, as to commend the worth, vertue, and learning, not onely of these lying, deluding Prognosticators, *Booker* and *Culpepper*, but he also extols that lying, raylling, ignorant Wizard, *Ly-ly*, who hath not onely reviled the most learned and Reverend Mr *Gataker*, with the Orthodox Ministry of the Land; but with his lies, hath abused both Church and State, to the great dishonour of the Nation: as appeares by the pious and judicious Mr *Gataker's* Vindication of his Annotations, on *Jer.* 10.2.

And since Mr *Webster* talks so much of this noble Science, and what sufficient

ent Reasons he could give in defence of Mr *Lilie's* Astrology, he may doe well in his next Pamphlet, to prove it a science, and to bring forth his strong Reasons. In the meane time I shall love humane learning the better, whilest I live, because 'tis opposed by Star-gazers, and judiciall Astrologers: as *David* loved Gods Law the more, because wicked men sought to destroy it, *Psal.* 119. 126, 127. the Father tels us, *Nil nisi grande aliquod bonum quod à* Nerone *damnarum*, It must needs bee good, which wicked *Nero* hates. So humane learning must needs bee good, which Astrologers and Wizards hate and oppose. And that you may see the same spirit which breaths in *Lilly*, dwels in *Webster*, he useth the lying, railing language of *Lilly*. Shall the thundring Pulpit-men (saies *Lillian Webster*) who would have all mens faith pinned upon their sleeves [this is as true as all the rest] and usually condemne all things they understand not [it seems Mr *Webster* knowes more in this Art, then honester men doe,] make mee silent in so just a cause? [Oh no, tis a time of liberty, and you think you may be bold, but

but such as you must know, that though you may for a time, escape the punishment of men, yet you cannot escape the revenging hand of the Almighty, but as you have sinned against the Lord, so be sure first or last your sinne will finde you out. And yet that all the world may see what spirit leads this man, 'tis worth observing, whom he commends, not only *Lilly* and *Booker*, but also Fryar *Bacon* [*sic multis tentum*, it becomes one Fryar to claw another] and *Paracelsus*, a Libertine, a Drunkard, a man of little learning, and lesse Latine; he was not only skilled in naturall Magick, (the utmost bounds whereof, border'd on the suburbs of Hell) but is charged to converse constantly with Familiars, and to have the Devill for his Purse-bearer; yet this is one of Mr *Websters* society. *Noscitur ex comite*, &c. like Lettice, like Lips; such as his company is, such is he.

See more, *Fuller's Holy State, lib. 2. cap. 3.*

Add to this, his praising the study of Physiognomy, as an excellent, laudable, and profitable Science; [which yet the learned judge vaine and foolish] also his extolling of Chymistry, and preferring it before *Aristotelian Philosophy*,

and advising ſcholars to leave their Libraries, and fall to Laboratories, putting their hands to the coales and Furnace. [So they may quickly find *pro theſauro carbones*, beggary inſtead of Learning, and walking thus in the ſparks of their owne fire, lie down in ſorrow, *Iſaiah* 50. 11.] this is Mr *Webſter*'s ſhort cut, a quick way to bring men to the Devill out the Devill to them.

3. He's againſt *Galen*, and Phyſicians.

Mr *Webſter* having ſufficiently railed on *Ariſtotle*, the Prince of Philoſophers, next he fals foule on *Galen*, the Father of Phyſitians, onely for building on *Ariſtotles* Principles; out of his ignorance, hee cals him an ignorant Pagan, an Idoll, a blinde guide, *&c.* and at laſt fals foully on the Phyſitians themſelves [*page* 107.]

4 He's againſt Miniſters.

3. He comes now to Miniſters, and rails on them, for ſuffering themſelves to be ſtiled by that blaſphemous title of Divines; this the Prieſts (that Title to ſhew his contempt of the Miniſtry, hee puts on the Miniſters of the Goſpell, though that Title be never given them, *quæ* Miniſters in al the New Teſtament) blaſphemouſly aſſume to themſelves.

Anſ. 1. 'Tis falſe, the Title is not blaſphemous,

blasphemous, for 'tis given to S. *John*, who is called by way of eminency, and distinction, ὁ θεολόγος, The Divine. As Theology and Divinity are termes convertible in our language, so is a Theologue and a Divine, the same in sense, though it differ in sound: and therefore if the Scots do well (as you say they do) in calling their Ministers Theologues; then ours do not ill, in speaking plaine English, and calling them onely for distinction sake, Divines (i) men set apart for the study of Theology or Divinity. Now see the wit, or if you will the malice of this Magus, this Magitian (for hee pleads for the lawfulnesse of such Titles.) The Scots (saith he) may call their Ministers Theologues, but our people, may not call their Ministers Divines. This distinction is like the mans, that said, Pepper was hot in operation, but cold in working.

2. 'Tis false that we assume it, much more that we blasphemously assume it to our selves: if people will give us that Title, onely for distinction sake, who can binder him? *them?*

3. The ground hee builds on, is rotten, *viz.* 1. Because holinesse is essen-

ſtallie proper to God. 2. Becauſe wee are Holy and Divine by participation onely, therefore wee may not be called Holy and Divine.

Anſ. The anſwer is eaſie. Though to be holy and Divine, be eſſentially proper unto God, yet by way of Analogie and reſemblance, it is alſo given to Angels and men. Hence the godly in this life, are called Saints, holy, and in the very letter, partakers of the *Divine Nature*, [2 *Pet.* 1. 4.] not eſſentiallie, but Analogicallie, partaking of thoſe graces whereby we reſemble God.

5 He's againſt Magiſtrates

4. He fals foule on Magiſtrates, and tels them plainlie [*page* 98.] that they muſt not at all intermeddle with the things of God, leſt miſerie and deſtruction follow them to the grave, *&c.*

Anſ. What is this but to deſtroy the Magiſtracie? to rob them of their coercive power, and make them like Saint *George*, that ſits with a drawn ſword, but never ſtrikes (a fit emblem of Mr *Webſters* Magiſtrates.)

Ob. But Mr *Webſter* would have them puniſh Theeves, Murtherers, Adulterers and Drunkards, onely they muſt not puniſh the Saints, leſt God require

quire the blood of his Saints at their hands. [*page* 98.]

Anſ. 1. If the Magiſtrate muſt puniſh Theeves, Murtherers, *&c.* then *a fortiori* he muſt much more puniſh ſpirituall Murtherers, Theeves, *&c.* for as 'tis a greater ſinne to kill the ſoule, then to kil the body, ſo they deſerve ſeverer puniſhment. 'Tis no Policy, but cruelty, to ſuffer Woolves and Foxes to deſtroy the flock: neither is the coercive power of the Magiſtracy, under the Law, aboliſhed by the Goſpell, as is excellently cleared by Mr *Prin*, in a Treatile called the Sword of the Magiſtrate; and ſince by Mr *Cobbet* on the ſame ſubject.

2. The Saints muſt bee conſidered under a double notion. 1. As Saints walking up to their principles and living in the feare of God; and hee that abuſeth and kills ſuch Saints ſimply on this account, muſt look to anſwer for their blood.

But 2. Conſider the Saints, as erring and wandring from their Principles, by Adultery, Murther, Drunkenneſſe, Hereſie, *&c.* and ſo they may and muſt be puniſhed, though not as Saints, yet as ſinning and tranſgreſſing Saints: yea

though they should plead conscience for what they doe, and say, as Mr *Burroughs* in his *Irenicum c.6.p.34* proves.

Thus you see, how Mr *Webster* is against learning, against *Aristotle*, against Magistracie, against Ministrie, against Physitians, and against all that is truly good: like *Ismael*, his hand is against every man, and therefore it's just that every mans hand should be against him.

Q. But what is the summe of Mr *Websters* desires, and what would hee have us to studie?

A. Heetels you. 1. That you must lay aside al your paper Idols, and sleight *Aristotle*, who hath in him, many things frivolous, vaine, false and needlesse.

2. He tels you, that you give up your selfe to Mathematicks, Opticks, Geometry, Geography, Astrology, Arithmetick, Physiognomie, Magick, Protechny, Chymistry, Pneumatithmy, Stratarithmetry, Dactylogy, Stenography, Architecture; and to the soule ravishing study of Sale, Sulphure & Mercury, a medicine for a Horse. These, these, if you will believe Mr *Webster*, are the onely excellent studies for Academians.

But

But Sir, if thoſe inferiour Arts (the alwfulneſſe of ſome of them being juſtlie queſtionable) be ſo uſefull and excellent as you affirme, then *Artium Logique* (which you ſleight as prejudiciall to Theology) and Phyſicks, Ethicks, *&c.* with the ſuperiour Arts and Sciences, muſt needs be much more excellent, and therefore *Mr Webſter* is much to be blamed, for crying up thoſe low, inferiour, emptie things; and crying downe thoſe choice, ingenious, uſefull Arts and Sciences, which doe ſo much fit and further men in their preparation to Divine ſtudies.

To conclude, the world may here ſee, what ſtuffe ſtill comes from Lame *Giles Calvers* ſhop, that forge of the Devil, from whence ſo many blaſphemous, lying, ſcandalous Pamphlets, for many yeers paſt, have ſpread over the Land, to the great diſhonour of the Nation, in the ſight of the Nations round about us, and to the provocation of Gods wrath againſt us, which will certainly breake forth, both upon the Actors & tolerators of ſuch intollerable errours, without ſpeedy reformation and amendment.

Since I framed this discourse, there came to my hands, a very accurate and learned *Examen*, of Mr *Websters* illogicall Logick, which now followes in it's order.

Examen

Examen Examinis.

An Examination of Mr WEBSTERS Illogicall Logick, and Reasoning even against Reason.

THis Mr *Webster* (as I suppose) is that Poet, whose Glory was once to be the Author of * Stage-plaies, but now the Tutor of Universities. But because his Stage-Players have been discountenanced by one of the late Parliaments; does hee therefore addresse himselfe to the Army, for the like force, and as little favour in behalfe of all Humane

* As the Devils U-Law-Case.

mane Learning? for advancement whereof, the best way being already found, he that seeks for another, desires worse (and so none at all) though he pretend to a Reformation. For my own part, I could wish that his Poetry still had flourished upon Mr *Johnson's* account, in his Epistle before one of his Playes (the Fox) to the two most equal Sisters; the Universities (a far better address, then this here) but it is odious to be like the Fox in the Fable, who having lost his owne Ornament, envied his fellows theirs, by pretending burthen or inconvenience. I have neither leisure nor lust, to examine all his Examen; but yet to know *Hercules* by his foot, I cannot but observe, how in his Chapter of Logick, he Reasons against Reason: and as *Diogenes* accused *Plato*, with a worse pride of his owne; so he prosecutes *Aristotle*, under the name of Arch-Sophister, indeed with his owne sophisms; which what may we call but envy and pride, those two Mothers (saith *Aquinas*) of discord: whilst one through envy, recedes from the way and will of another, through pride, to prefer his owne As *Quintilian* (if that Dialogue

Reperto quod est optimum, qui aliud quærit, pejus vult. Quintil.

de

de Oratoribus be his) condemnes the Oratory of his time, as abused to incense the people in *Principes viros, ut est natura invidia:* not sparing (not onely *Sylla* and *Pompey*, but) even *Scipio* himselfe; or as *Livy: Et ante alios in Scipionem.*

But what if Oratory be thus abused to calumniating, should there be therefore no Oratory at all? or if Logick to cavilling, no right reason at all? as indeed there is none such without the orderly use of it, for *rationis est ordinare* (saith *Aquinas*) and that is best done, not by the *Web* which is here woven, to unravell all Humane Sciences, but by the Art of Logick. Such a Master whereof, was *Aristotle*, that of him we may say for knowledge, as for vertue, *Valerius Maximus* of the said *Scipio*, *Quem Deus immortalis nasci voluit, ut esset in quo se virtus per omnes numeros hominibus efficaciter ostenderet.*

But let us see, what against so glorious light, and to falsifie the sight or sense of all ages hitherto, is here produced by him, who *hoc tantùm rectum quod sapit ipse putat.*

Chap. 4. §. 1. What here he saith, is

no more then may be objected against any Science or Art (though never so much by himselfe approved) e. g. his owne late Poetry, and now beloved Astrology (yea the Gospell of Peace it selfe may bee abused for war and discord:) but whatsoever * the aim of the Logitian is, the * end of the Art is truth.

*Finis operantis
* Finis operis.

As to that of *Aristotle*, for which so vehemently he inveighs against, or rather proudly insults over him; the more strongly the opponent maintaines his part (for which purpose in his Topicks, he supplies him with store of Arguments) the respondent his, the more effectuall is their disputation, for the end thereof, *viz.* the discovery of truth; as *Scaliger* saith, *ut ex silice & ferro elicitur ignis, ita conflictu ingeniorum veritas.* And besides, in his Politicks also, he observes the rules to be kept for upholding Tyranny: but will Mr *Webster* therefore conclude, that he allows of that way of Government?

Sect. 2. Or is truth his owne end, in accusing whole Universities of most rationall men, and even Logick it selfe, as proceeding very preposterously, whereas, Logick is indeed the Mistris

of

of all due method to all Sciences, and to himselfe if methodicall. As if the Prince in whom as supream consists the Order of the whole community, should be accused himselfe for breaking it, which as such, whether good or evil, he keeps, though if evill, not so well as he might; and by keeping his subjects in it, preserves them by it: for all things consist in order, which confounded, they come to naught. Logick, as such, proceeds orderly, directing the minde in the knowledge of truth, as first in the apprehension of simple Termes, and then in the composition and division of the same, and last of all in Discourse, without confusion, falshood, or fallacy. In which last, it proceeds as well *à posteriori*, by induction, to find out the truth, or to know that such an affection is the true property of such a subject: as *à priori*, by demonstration, to perfect the knowledge of it: for then is the knowledge distinct and perfect, when the thing is known as it is, as the effect by the cause, as it is by its cause, which is the order of Nature: and not the cause by its effect, which is our Method, through the imperfection of our Intellect, deriving

its

its notions from ſenſe, and ſo beginning *à poſteriori*, but *à parte rei*, indeed prepoſterous. Firſt, then doth Logick proceed prepoſterouſly, becauſe to advance our Reaſon as neer as may bee, to the Angelicall manner of underſtanding, by knowing things (as they are diſtinctly and perfectly) it teacheth us to proceed in the order of Nature, or to begin *à priori*? 2. As to ſay that induction hath altogether been layed aſide, is moſt falſe, and againſt ſenſe: So Reaſon requires that ſyllogiſmes (wherein we prove and demonſtrate the effect by the cauſe) be preferred before it. So that whileſt he extols (and for a new method of his own, againſt all eſtabliſht and approved order) ſo highly cries up induction before ſyllogiſmes, his owne is the errour which he condemnes, and therein hee proceeds prepoſterouſly.

Sect. 3. Here alſo the defect pretended, is his owne; in not acknowledging, both how fit are the denominations of Genus, Species, &c. to the Notions thereby expreſt, and theſe Notions adequate to the things we conceive by them. For gathering of which Notions,

the

the certaine Rules which he ſeems to deſire, but indeed rejects them, are theſe two. Compariſon of things, as to that wherein all agree, for the community, and abſtraction thereof, from differences, whether eſſentiall or accidentall, for the unity of the ſimple eſſence, which hath thus the generall denomination of an univerſall, and is either of one kind comprehending infinite ſingulars, accidentally onely different, as *Homo*, and ſo is fitly expreſt by the word ſpecies: or generally comprehenſive of divers kinds, both conſtituted in themſelves, and diſtinct one from another, by their proper eſſentiall differences, as *Animal*, *Animatum*, *Compoſitum*, *Corpus*, *Subſtantia*, and ſo as fitly is called Genus; which is either *ſummum*, and ſo is not at all; as a ſpecies it ſelfe ſubordinate, as *ſubſtantia*, or *ſubalternum*, which in reſpect of a ſuperiour, Genus it ſelfe is a Species, and ſo *alterno reſpectu* both, as *Corpus*, *compoſitum*, *Animatum*, *Animal*.

The Genus then is divided into ſeverall ſpecies, which are either *ſubalternæ*, as having under them other Species, in reſpect whereof they are alſo Genera;

Genera: or *infima*, as ſuperiour to no ſpecies at all, but onely to its owne ſingulars; in which the diviſion reſts, as in ſo many Individuals.

Now, have we not here, both notions adequate to the things, and words as fit to expreſſe theſe Notions? or in all this excellent order, can Mr *Webſter* invent confuſion?

But he would ſhew, that hee hath read, and ſeems to underſtand the Lord *Bacon*, in his *Novum Organon*, though his teſtimony be nothing for him, * as Hypotheticall, and ſo not * Poſitively true, till the condition be firſt proved: but without any proofe thereof Mr *Webſters* Theſis is abſolute, and ſo falſe.

* *Si notiones ipſæ confuſæ ſint, &c.*

* *Propoſitio hypothetica nihil ponit in eſſe.*

Sect. 4. The ſaid Notions, and determinations, concerning which, there are given a few, plaine, eaſie, neceſſary and uſefull Precepts, are ſome of the hardeſt paſſages wherein are exercited the unskilfull and tender wits of young men: and ſo far are the Queſtions and Diſputes, which are agitated by riper judgements, from derogating from their Art, that rather they add to it. *&c.*

Anſ. Whereas here he objects that they do not ſee that they act as fooliſhly (even

(even those of the best judgements) while they dispute of the very Art of Disputing, as he that endeavours to see the proper vision of his owne eye: this owne is indeed the blindnesse, in not seeing the difference of Understanding and sense.

Turpe est doctori, cum culpa redarguit ipsum.

For the eye, or the outward sense, apprehends not its own Act, being neither colour, nor light, nor the difference of its owne, from the proper objects of other senses. e.g. that which pronounceth White to differ from sweet, is neither the sight nor tast, whereof each apprehend but one of them, and so cannot judge of both; but the inward or common sense, as judge of the Acts and Objects of all the outward: whereas the Understanding, whose object is universall, or all things knowable, is reflexive to know it selfe, its owne Acts and Objects: and then as the soule of man is both the Object, Subject, and Author of its owne disputes, while by reflexion, it knows it selfe. So the Logician reflecting upon his owne faculty, may dispute of what sort it is, whe-

ther Science or Art, which, as directing the mind by its denominations, propositions, syllogismes, where the end is to act accordingly, is an Art; and yet as reflecting upon it selfe, its owne Acts and Objects, where the end is knowledge, may be called a Science too.

Sect. 5. How can hee blame the Stagirite, for not defining or disputing, what Logick is, what a Category is, what substance or quantity is; if herein hee should act as foolishly, as he that endeavours to see the proper vision of his owne eye. But *ad rem.* Neither is he indeed, nor his Interpreters, guilty of such defects, as here he fancies, and fastens on him, whose end is contention, to make the contention endlesse. But for the proposition and distribution, two of his subjects.

Magnus Aristoteles *truncando cacumina rerum*

In duo divisa quicquid in orbe fuit.

The members of which two heads, he handles in their order: Nor is therefore his Organon, so organized, a confused headlesse piece.

But such is his owne objection against his booke *de Interpretatione*, where

where the Moods of Propositions, are made neither more nor fewer then four, *viz.* necessary, impossible, possible, and contingent. For what is so plaine, as that the matter of all discourse, is either necessary, or impossible, or possible, or contingent; and so may well be reduced to these foure Manners or Moods, so called, because they specifie, how the predicate belongs, or not, to the subject of the proposition; For all that we can conceive or expresse, is either necessary, if it cannot but bee, or impossible if it cannot bee, or possible, if it may be, though it be not yet, nor ever shall bee, or contingent, if it be or shall be, though it might not have been, or may never be.

But see here, how Mr *Webster*, so subtle and quick-sighted in seeing the Defects of *Aristotle*, is blind in his owne. See it in his owne instances. Having premised the definition of a Mood, that it doth modificate the proposition (i) indicate how the predicate is in the subject, he infers, and insists, may not all Adjectives by the like right be Moods? No, because they are all reduced to those foure before mentioned: but see

saith, if this be a Modall proposition, it is a necessary thing, that man is a living Creature, these also are Modalls; it is an honest thing, that a man should be studious of virtue; it's a just thing, a sonne should obey his Father; it's a gallant thing to dye for ones Country. Where, if his propositions be these, man is studious of virtue, the sonne obedient to his Father, one dyes for his Country, their matter is all contingent. Or if these, man to be studious of virtue, is an honest thing, a sonne to obey his Father, a just thing, one to dye for his Country, a gallant thing; so his Adjacencies are no Moods at all (to shew how the Predicate is in the subject) but themselves the Predicates, and in all his propositions, the matter is onely necessary.

So that his errour is, as if *Aristotle* had designed to assigne the Modall, as a distinct species of proposition, and not onely to give one generall Rule, for all the species before enumerated, as that their matter is either necessary, or impossible, or possible, or contingent.

Sect. 6. Nor is he more Orthodox or lucie, to better purpose, in the matter of

of definition, where the office of Logick is, onely to give the Precept or Rule, how it ought to be made, which to explaine by example, it takes the instance from other Sciences: Nor is Logick to define what *Homo* or *Animal* is, this being the part of Naturall Philosophy, as to treat of it's proper subject. Now the precept which Logick gives for the definition of things in *actu signato*, as that it ought to consist of the next Genus, and a constitutive difference, is most true, exact, and infallible: and therefore if in *actu exercito*, *animal rationale*, be not indeed the true definition of man, the errour is the Philosophers, who must find out for his owne subject, the next Genus, and constitutive difference (as *religiosum*, or the like, if not *rationale*) according to the Rules and Precepts, which in Logick he hath for both; to make (by the Rules for that too) the definition exact and perfect: So that the same which Mr *Webster* before objected against Logicians, as that they seem to make Logick a part of Physicks, hee is guilty of here himselfe.

But because as an open enemy to

our Physicks, as well as our Logick, he would equally glory in the defects and errours of both; the truth is that the errour is all his owne: for that bruit beasts are irrationall creatures, and so rationall the proper difference of man, it appeares. 1. By comparing, as man with Angels, so the said bruits with man: For Angels are intuitive, meere or simple intelligences, as seeing both in the sight of the subject, what is attributed or denyed to it without composition or division: and in the sight of the Principle, what flowes from it without discourse: and so we men also are intelligent creatures, but not as Angels, the operation of whose Intellect, is onely the apprehension of simple termes, and not lyable to falshood; for besides that we have two other, to compound or divide, and to discourse, and so are rationall too; which being thus our essentiall difference, little lower then the Angels, is yet common to us with bruit beasts.

2. That *Rationale* is not a graduall onely, but our essentiall difference, it is evident at least by this, that whereas *Gradus non variat speciem*, in us specifically

cally distinct, is the principle of reason, from any in brute beasts, as appeares *a posteriori*, by the properties of it; as aptitude to speak, &c. which we have as rationall.

And whereas further he saith, that irrationall is negative, and so can positively prove nothing. This his sequell were true, if it were negative *secundum rem*, and not onely *secundum dictum*. e.g. immortall is also negative, and yet if St *Paul* Argument from the word mortall, be of force, when he saith, *Let not sinne raigne in your mortall bodies*; how much more is that of St *Peter*, *abstaine from fleshly lusts, which warre against your* [*immortall*] *soules*.

Now as immortall (applyed to God, Angels, and the reasonable souls of men) implyes more then a meere negation of dying, for otherwise, all things but living creatures, should be immortall: so irrationall, speaks the positive and specificall nature of a brute beast, as rationall, that of man; though in so great a scarcity and inequality of words to things we bee destitute of a better way to expresse the same: for why doe we say, that the Ox is irrationall, and not

*As Mr *Webster* saith, that wee know nothing in nature, but *à posteriore*, and from the affections and properties of things must seek for their causes.

as well that the stone is so, since the negative of reason in both is alike, and the habit undue to both; but that irrationall implyes that positive Nature, whereof the one is partaker, and not the other.

2. I should wonder that one who is so contentious, seeking all occasions to cavill, should omit division; were it not hereby evident, that hee hath nothing to say against it.

But why doth hee make such hast in his wrath against Reason, to come to Argumentation? or what can be made more absolute (without addition or alteration by some curious wits, in so many ages of men) or so exact as our Art of syllogizing? But Novelists moved with the spirit of pride and envy, are out of love as with all that others have invented, and not themselves, so even most with the best, for the greater glory of reformation. Yea whereas other inventions are concerning such outward things, as we use more seldome, wee have continuall use of our owne Reason; and yet still is our Art of syllogizing, so imperfect a thing, that now one should presume to abrogate it? He

missikes,

mistikes, that so many sorts of our syllogismes conclude negatively, since it is sufficiently known, that *de negativis non datur scientia*; but doth he not know as well, that *per negativa datur*? yea, himselfe saith, and alledgeth his Author for it, that humane Science doth consist in a certaine negation of falsity, rather then in the affirmation of verity.

It is undenyably true (saith he) that the knowledge of the premises is more certaine, then the knowledge of the conclusion, and therefore undoubtedly certaine, that the knowledge of the conformity, betwixt the premises and the conclusion, doth præexist in us; where both the consequent may bee true, and the antecedent; but how doe they hang together? Grammatically indeed in the Copulative words, *and therefore*: but hee defies all Logicall wayes of Arguing. Or how is it that the said knowledge before, and without the syllogisme, may bee said to be, or præexist in us? not in Act, but onely in aptitude (as * one saith, that *aptitudo ad rem est aliquid ipsius rei*;) which aptitude, is reduced to Act (without which

Alex. Alens. *Metaphys.*

which it should bee in vaine) or the knowledge (saith Mr *Webster* himselfe) excited by syllogizing; and yet is syllogizing also in vaine? or in procuring that act, uselesse? else why doth he say, and therefore why dost thou torment and macerate thy selfe in that question, which is more subtile to despise then to dissolve? which (since nothing can bee inferred from a thing wherein it is not contained) is another *therefore* without inference, subtilty beyond sense, and a sleighting or despising (not of some vaine question, but) of so useful a thing, as the best of Logick it selfe, against reason.

Ob. And so is that which here hee objects, saying, that sometimes from false premises, there doth follow a true conclusion, as in this syllogisme,

Nullum adorabile est Creator,
Omne simulacrum est adorabile, Ergo,
Nullum simulacrum est Creator.

Not can it therefore be judged, that the conclusion of syllogismes, doth of necessity compell Assent, or that the con-

conclusion doth necessarily depend upon the premises, as the truth is not contained in a lye, nor the knowledge of it.

Answ. We say not that that in syllogisms, which of necessity compels assent is the conclusion it selfe, but the premises, when out of them it is rightly proved (i) when the premises both are true and well ordered in Mood and figure, Assent to the conclusion is made necessary; for *ex veris nil nisi verum*, and that by vertue of the right order and disposition in Mood and Figure, for otherwise out of true premises, there may follow a false conclusion: as

Omnis asinus est animal,
Omnis homo est animal, Ergo,
Omnis homo est asinus.

So then we are taught in the first and second part of our Logick, to make the premises true, and in the third, so to dispose and order them, as to necessitate Assent to that, which we make our conclusion from; and yet is all this so despicable, that Mr *Webster* extolling his owne subtlety, and the force of his Understanding,

derstanding, should not onely not seek, but reject it's true helpes?

2. The conclusion indeed doth necessarily depend upon the premises, in respect of the forme at least, as the conclusion of a true syllogisme, and so doth that of his syllogisme before mentioned: or in respect of the matter too, as a true conclusion, and so not.

3. Whereas it is objected, that as the truth is not contained in a lye, so no more is that true conclusion in the false premises.

The premises both are true (1) they are true propositions for the substance, categoricall, for the quantity universall, for the quality, *vocis*; the one Negative, the other Affirmative; and *rei*, both false; yea even because false, they are therefore true propositions. For in simple termes, and in speeches not enunciative, there is neither falshood nor Truth; but if you make *Homo*, or *homo albus*, either true or false, you make a true proposition of it; and if to one such, you add another in Mood, and Figure, there is true disposition too, for a true syllogisme. So that even the true conclusion of false premises is con-

contained in and deduced out of them, in respect of the forme, for so are they also true; though not in respect of the matter, since that is false.

Lastly. To all that in the residue of the Chapter, he objects or cavils against Logick, may that serve, which before was answered? as that by direction thereof wee doe defend the truth, as the true definitions of things, and infer out of true premises, rightly ordered, undeniable conclusions, whereby wee have not onely bare Opinations, Putatious, or probable Conjectures; but infallible Science, and Apodicticall to informe and satisfie the Intellect, by evidentiall demonstration.

Whereas Mr *Webster* cavilling against all reason, contradicts and confounds his owne. As first, when he saith [*Numb.* 4.] a Chymist when he shewes me the preparation of the Sulphur of Acrimony, the Salt of Tartar, the Spirit of Vitriol and the uses of them, he teacheth me that knowledge, which I was ignorant of before, the like of which no Logick ever performed: having said immediately before, that demonstration, and the knowledge of it, is in the

Teacher,

Teacher, in whom it serves to demonstrate and to shew it others, who learn it of him. Against [*Num.* 5.] he condemns all Logick, as conducing to no other knowledge, then such as is duely probable and conjecturall; as if that were not more then such, which is acquired by demonstration.

Besides, he most highly extols Astrology, and the now Professors thereof, his friends, as common enemies with him, as well even to Divinity it selfe, as to Logick and humane learning; who presume by their Art, to foretell * such future contingencies, as depending on mans free will, are not known to Angels themselves, unlesse by * conjecture onely, or revelation. And have any the best Astrologers, to cleare a Light, as to see by the Heavens more, then these Heavenly lights themselves, or as Mr *Webster*, then all wise men? Yea how grossely have they failed in things even meerly naturall, conjecturing at * raine and showers, during all the late winter drought; but not at all of the later rain, as if God had provided both to discover their grand Impostures and presumption, if not impiety, in taking men off

* As the fall of Law and Divinity.

* *Durand* and others.

* As Mr *Sanders*, one of the most learned of them.

off from himselfe the first, to ascribe all or too much to Nature, and second causes.

All which is to me, a sufficient evidence, that this great Examiner, notwithstanding his faire pretences of Reformation and truth, might, if thoroughly examined himself, be found not steering his course indeed by right zeale to these, but by that which he also seems to disclaime, even selfe-interest. In his Epistle Dedic.

However, certaine it is, that truth or reformation, cannot be truly sought in a way against Nature as is here Mr *Websters* in preferring himselfe, before all the wisest and best in all Ages, to inform and Reforme his Mothers, the Universities; for

Nunquam aliud Natura, aliud sapientia dicit. *Quicquid exprimitur in natura, imprimitur ab intelligentia, scil. explicante, mediante naturâ.* Alex. Alens. &c.

Nature Gods owne true wisedome is,

and then,

Is never thwarted by the truth of men.

Truth and truth can never jarre. πᾶν τὸ ἀληθὲς συμφωνεῖ. *Aristot.* *Opus naturæ est opus intelligentiæ.*

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Opus naturae est opus intelligentiae.

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FINIS.

ERRATA.

Page 5. line 9. *opposito* for *apposité*. l. 26. *ac*, deleatur. p. 7. l. 7. by our will, for, of our selves. p. 12. l. 22. I say, for *Isaiah*. p. 21. l. 19. Divine, for Humane. p. 33. l. 3. in the name, for in the roome of Christ. p. 34. marg. *Avidentis*, for *Accidentis*. p. 41. marg. *Opibus*, for *Operibus*. p. 42. marg. *Christo*, for *Christum*. p. 46. marg. *oculavit*, for *eos mutavit*. p. 57. l. 7. ἔκατα, for ἔσκατα. p. 38. marg. *constet*, for *constat* p. 83. l. 23. To, for 'tis. p. 124. l. 6. are so, dele p. 129. l. 6. falled, for is fallen. p. 134. l. 2. us humble, for will make us humble. p. 138. l. 12, a vice, for or vice. p. 140. l. 6. Priest. for Priests. p. 143. l. 15. works with works. p. 155. l. 9. Teachers, for Teares. p. 158. l. 14 converts the, for corrects them. p. 158. dele in marg. *commiserationis ergô*.

This Author hath lately published a Book intitled, *The Beauty of Holinesse*.

As also another Treatise, intitled, *Comarum ἀκοσμία, The loathsomness of long Haire*. With an Appendix against *Painting, Spots, Naked Breasts*, &c.